

THE
SEVENTH-DAY
Sabbath. 61

Or a Brief

T R A C T
ON THE
IV. Commandment.

WHEREIN

Is discovered the Cause of all our Con-
troversies about the *Sabbath-day*, and
the meanes of reconciling them.

More particularly is shewed

1. That the seventh day from the Creation, which was the day of Gods rest, was not the seventh day which God in this Law commanded his People to keep holy; neither was it such a kinde of day as was the Jewes Sabbath-day.
2. That the seventh day in this Law commanded to be kept holy, is the seventh day of the week, viz. the day following the six dayes of labour with all People.
3. That Sunday is with Christians as truly the Sabbath-day, as was Saterday with the Jewes.

A 2 By *Thomas Chafse* Parson of *Nutshelling*.

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THE
SEVENTH DAY

T. R. A. C. I.

V. Communion.

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To the Worshipful
RICHARD MAJOR
OF
HURSLEY,
Esquire.

S I R,

THis Tract on the fourth Commandment, though little in Bulk, yet found great opposition before it could come to light. The Author was charged to be such as *Ishmael*, whose hand was against every man, and every mans hand against him; whereas next to the Glory of God in maintaining this his law to be in force, and his Sabbath to be observed, his principal scope is to discover the cause of all our Controversies about the Sabbath-day, that so a mean may appear for ending all

The Epistle Dedicatory.

differences thereabout; and that the great offence given the Jewes of Christians not keeping the Sabbath-day be wholly removed. Yet is it likely for all this to finde evil-willers, and not a few; wherefore I have made my selfe bold to send it forth under your Protection. You have so indeared unto you the whole Countrey round about, by your uncessant indeavour for the Peoples Welfare, that the credit of your name written in the front hereof, shall procure it the better acceptance. Yet will I not make so bold an adventure, as to send this abroad under your name without your Approbation; wherefore first I present it unto you, as for your judicious trial and warrant; so also to be a testimony of thankfulness, for both your countenance, and many benefits; and also an Obligation wherein I stand bound to pray for you, and be

Your Worships in any Christian

Office to be commanded,

THO. CHAFIE.



TO THE READER.

Courteous Reader,



Believe thou art not ignorant of the many diffensions and contentions that have been among the People of God about the Sabbath-day. Some stood for the old Sabbath (so called by some) meaning the Jewes Sabbath-day. Some for a new Sabbath (so called by some) meaning the day of Christs Resurrection. And some for no Sabbath but what Magistrates do appoint. No small Controversies have been between all these about the Sabbath-day, as I believe thou knowest. But the ground and cause of all such their Controversies; and how for Peace and Agreement sake it may be removed and taken away, I suppose thou dost not know: both which I will discover unto thee.

The ground of such their differences is a misunderstanding of these words of the Commandment, *Six dayes shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work.* By the six dayes must be meant, either the six dayes of Gods work, or the six dayes of work with men: either the six first dayes at the Creation, in which God wrought, and made all things; or else the six work dayes of the week in use with men where they live. So
also

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also the seventh day must relate to the six dayes of Gods work, or else to the six dayes of mens labour: it must be the seventh day from the beginning of the Creation, or the seventh day from mens beginning their six week-dayes of labour; It must either be the day of Gods rest, which immediatly followed the six dayes of his work, or the day of rest with men, which immediately follows their six dayes of work where they live.

They, between whom the said dissensions have been and are, have and do hold generally, that the seventh day must and doth relate to the six dayes of Gods labour, and not of mans: It must be, they all think, the very day of Gods rest, the seventh day from the Creation. Thus they all thought that the Jewes Sabbath-day, which was from Fridayes Sun-setting to Saterdayes Sun-setting, was the precise day of Gods rest: and every of their other six dayes of the week, to be the very same with the six dayes of the Creation, whether they lived in *Judea*, in *Babylon*, in *Spaine*, in *Ophyr*, or in any other place, it maketh no matter, think they. Though Sunday with Christians be the day immediately following their six dayes of labour; and on which they having laboured six dayes, do then rest from their labour according unto Gods example; yet at no hand will they yield Sunday to be the seventh day and Sabbath of the Lord: Sunday they hold to be the first day of the week, and the very same with the first day of the Creation with Christians whereever they live. From this common error sprouted out various opinions, which set them all at variance.

1. The Jewes, and such as adhere to their superstition, do and will still plead for the Saterday-Sabbath: the Saterday they believe to be the day of Gods rest, the day
he

he blessed and sanctified: they cannot conceit well of a new Sabbath, they know not whence it is. Though an Angel should come from heaven and tell them, that Christ the Sonne of God came into the world, and hath taken away their Sabbath, and hath established another contrary to what God the Father instituted; so that whereas before they had the seventh day for a day of rest, Christ instituted that seventh day to be a work-day: That whereas God the Father blessed and sanctified the seventh day, Christ took off the blessing from it, and gave it to the first day: That whereas God the Father appointed his people to work before they did rest, Christ appointed them to rest before they did work: That whereas before they were to work, and do all that they had to do in six dayes, and rest on the seventh day, according to Gods example; now they must rest on the first day, and work the six dayes after, which is contrary to Gods example. I say if an Angel from heaven should come and teach them thus, they would not believe him.

2. Some there be, and they not a few, godly, precious, and tender-hearted Christians; who knowing that the Church of God hath ever since our Saviours Ascension observed the Sunday for their Sabbath, and that not against, but with the approbation of the Apostles of Christ, do slight the Seventh-day Sabbath, and are tooth and naile for the first day of the week (so they count Sunday to be, neither can they count it otherwise, as long as they hold the Jewes Sabbath to be the seventh day from the Creation) believing that the Apostles of Christ by the appointment of our Saviour, changed the old Sabbath (so they call the Seventh-day Sabbath,) to the:

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the Sabbath of the first day of the week; so that now the Church of God is to rest before they labour, and unto, not from their labour.

3. Some again, knowing that the Jewes Saterday-Sabbath was Ceremonial and abrogated, do thence hold and maintain the Seventh-day Sabbath to be abrogated also; and for that they know not any other Sabbath-day appointed by divine Authority in stead thereof, do inferre, that Christians now in time of the Gospel are to have and keep no Sabbath-day at all,

° Thus kinde Reader, I have shewed thee the ground and cause of these various and different opinions about the Sabbath-day. Whence have issued most, if not all the Controversies that are now on foot between them.

The only mean to stop all future Controversies, and bring all sides to accord in one truth about the Sabbath-day, is to take away, and wipe off from their mindes the aforesaid error, which occasioned all their differences. For as long as they or any side of them hold, that the seventh day which God blessed and sanctified, and commanded to be observed by all his people, doth relate to the six dayes of Gods work, and not of mans; that is, as long as they hold the seventh day here commanded to be the very day of Gods rest, the seventh day from the first beginning of the Creation, they will never come to agree in the truth, but more and more differences will still rise. Whereas if they all consent in the true understanding of the aforesaid words of the Commandment, that the seventh day relateth to the six dayes of work with men, and so must be the day after the six week-dayes of labour with people whereever they dwell, Agreement then of all sides will be had. That great stumbling

bling block given the Jewes of our not keeping the seventh day, according to Gods Precept and Example, which doth so stave them off from affecting our Religion, will be wholly taken away; they cannot then but acknowledge that we keep the seventh day of the week, the day following our six dayes of labour, the very Sabbath-day pointed out unto us here in this law. They also who now stand for a new Sabbath-day, who say the Sabbath-day is changed, and the first day of the week to have been instituted in stead of the seventh will have no ground for such their assertion. And lastly, they who say the Church of Christ never observed the Sabbath since Christs Ascension, and would from the practice of the Apostles, and the Church of Christ argue the abrogation of the Seventh-day-Sabbath, will quickly be of another minde, and acknowledge, that as the Jewes observed that day for their Sabbath, which in this law was commanded by the Lord God, so Christians also have ever done; they have observed the same day, the last day of the week, the day following their six dayes of labour according to Gods example.

But Courteous Reader, haply thou doubtest here, and wouldest be satisfied, that whereas God commandeth by this law all his obedient children to keep the seventh day of the week, which is the Sabbath-day, holy unto his honour: If the Jewes then keep the Sabbath-day on the seventh day of the week, according to Gods command; How can Christians who keep their Sabbath a whole day after, be said to keep their Sabbath on the seventh day of the week too, according to Gods Commandment?

For thy satisfaction herein, let me now ask thee one
a Question

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Question like unto thine? thine answer to mine will satisfie thine owne.

Suppose the Pope made a decree that all his obedient children should keep the 25. day of *December*, which is Christmas day holy to the honour of Christ. If the French then keep Christmas-day on the 25. of *December*, according to the Popes decree; How can the English Papists, who keep their Christmas-day full ten dayes after, be said to keep their Christmas-day on the 25. day of *December* too, according to the Popes decree?

Thou wilt answer me, that the French and English Papists, did all of them keep their Christians-day on the same day of the moneth, on the 25. day of *December* according to the Popes decree: and that the reason why the 25. day of *December* with the French came to be ten dayes sooner then with the English, was for that they began their moneths sooner by ten dayes then the English did, ever since Pope *Gregory* altered their year. The like answer I give thee: the Iewes and Christians all of them keep their Sabbath on the same day of the week, on the seventh day of the week: and that the reason why the seventh day of the week with the Iewes, came to be a day sooner then it did with Christians, was because they began their week a day sooner then they did before, and sooner then the Gentiles did, and Christians now do, and that did they ever since the Lord caused them, after their coming out of *Egypt*, to alter their year and their moneths as I have shewed, in the 3. and 10. Chapters more fully.

So that if we could agree in the true understanding of the aforesaid words of the Commandment; that by the
seventh

seventh day is not meant the day following Gods six dayes of work, but the day following mens six dayes of labour, all our controversies about the Sabbath-day will soon end.

Wherefore to clear, and make apparent unto all men, that this is the true meaning, and that the said words of the Commandment are so to be understood, I have in this ensuing Tract

First, discover'd that old, and rotten root from whence this error of holding the day of Gods rest to be the same with the Jews Sabbath, whereever they lived, had its first spring: and that was from a meer supposal of the earths superficies to be plain as a champion field, as is shewed fully in the 11. *Chap.* Indeed if the earth be plain, every day must be the same day with all people. Every of the six dayes at the creation must be every where the same day of the week, and so the seventh day from the first beginning of the creation, the day of Gods rest must be the seventh day of the week with the the Jews in *Judea*, in *Ophir*, in *Spain*, and in all other places: the which cannot be if the earth be round, as thou mayest see more at large in *Chap.* 11.

Object. But the dayes of the week begin sooner in some places then in other; Then so may the day of Gods rest also.

Answer. One and the same week-day doth not begin sooner in some places then in other. The day which men call Sunday at *Jerusalem* begins sooner then the day we call Sunday here: But they be not both one and the same day. One and the same day is for one and the same place only. If one and the same day should begin sooner in some places then in other, then

it must needs be that either it must begin in some one place or other first, before it began in any place else either East or West thereto; or else that it was infinite without any first beginning at all. Either of which no understanding man will affirme; much lesse that the day of Gods rest begins sooner in one place then in another.

Secondly, I have proved sufficiently that the day of Gods rest could not be the same with the Iews Sabbath-day, nor the same kinde of day; and that all, and every of the dayes of the creation were farre different from week-dayes that were in use with the Iews, or are, or at any time have been in use with men. To this purpose I have shewed what kinde of dayes our week-dayes be; and what the Iews week-dayes be; and what the dayes of the creation were; and how they all differ in kinde from each other, in *Chap. 2, 3, 4, 5, 6*. And then what kinde of day the Sabbath-day must be in *Chap. 7*.

Thirdly, I have shew'd, what day the Sabbath-day is to be in respect of order and tale. That it is to be the *seventh day*: Not the seventh day from the first beginning of the creation, nor the seventh from any set *Era, or Epoche*, but the seventh day from the time we begin the week for labour where we live, in *Chap. 8*. Concerning which I have shewed, why the Lord set the Israelites a time when they, after they came out of *Egypt*, must begin their week; whereby in count of their week-dayes, and so also of their seventh sacred day they differed from all other Nations, in *Chap. 8, 9, 10*. and what weeks be; and the difference between a week, and the week: and between a seventh day of the week, and the seventh day of the week; which last is the

the Lords day, or Sabbath of the Lord, in *Chap. 11, 12.* and also the antiquity of weeks, and, the answer unto to the main objection thereto in *Chap. 13, 14.*

Fourthly, I have shewed that Sunday was of old the seventh day of the week with the Gentiles, and most probably was the seventh day of the week also with the Patriarchs before the flood; and hath continued with Christians their seventh day of the week even unto this present day; and doubtlesse ever will to the worlds end, in *Chap. 15.*

Christian Reader, my hearty desire is that thou, and all other the obedient servants of Iesus Christ be rightly informed concerning our observation of the Sabbath-day. Haply thou didst before the reading hereof hold, that *this fourth Commandment is a branch of the moral law; that it is agreeable to the law of nature to have a day in seven to be for Gods worship; that Sunday is our Christian Sabbath; as Saterday was the Jews Sabbath; and that as God wrought six dayes, and rested the seventh, and consecrated the seventh day unto holinesse and rest, even so all Gods obedient people should not be slothful, but diligent in their callings on the six work dayes, and rest on the Sunday according to Gods example, and keep it holy.* If this was thine opinion thou wert in the right, and didst hold nothing in all these but what godly and learned men, and the servants of Iesus Christ did generally teach in former time the people of God here in *England*, as may plainly appear to thee, if thou readest only that Homily, which is for the *time and place of Gods worship.* But since that, subtile heads have been employed to the subverting

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hereof, and bringing in a dangerous error, opening a floodgate to all licentiousness on the Lords Sabbath, they have publicly taught and published to the world, that *the seventh day commanded to be kept holy, is none other but the day of Gods rest.* They would bring People in hand, that the Jewes Sabbath was the very seventh day from the Creation, and none other but that to be the seventh day of the week with any People, and so Sunday to be with us the first day of the week. To this end (I suppose) they would have the name of our Sabbath-day, which the Jewes called in their tongue *The first day of the Sabbath*, to be translated (as it is in our Bibles) not *The Lords day*, or *Sunday*, by which names Christians (whose Ancestors were Gentiles,) ever called it, but *The first day of the week*; that so People may conceive hereby (though a new name doth not alter the nature of the thing) that Sunday with us is not in order *the seventh day of the week*, viz. *the day following the six dayes of labour*, but *the day going before the six dayes of labour with us*, and therefore not the Sabbath-day here commanded; for the rooting out of which error, and confirming all in the truth concerning the Lords day, I have sent abroad this little Tract. If now by thy serious perusal hereof thou art the more encouraged to render the Lord his due honour in the heedful observation of the Lords day, which with us is Sunday; not for customs sake, because thy Fore-fathers, and the Church of God ever observed the same since the time of the Apostles: nor for that the Magistrates have commanded us to keep this day holy: Nor for that the seventh-day-Sabbath

to the Reader.

bath is abolished, and this to be a new Sabbath instituted: but for that God in this his law which is perpetual and unalterable, hath commanded thee, and all People, expressly to keep holy the seventh day; Give God the glory, and lift up a Prayer unto him for me a poor sinner.

T. C.

The

In this fourth Commandment there be two parts. viz.

1. The duty commanded, in which we be to know

What day the Sabbath of the Lord is; concerning which know

1. What kinde of day the Sabbath-day is; and therein note

2. What day the Sabbath-day is to be in respect of order and tale, wherein note

There be foure kinde of dayes which we shall meet with in the Holy Scripture, which are these, — viz. the

Artificial day. — 1.
Universal day. — 2.
Horizontal day. — 3.
Meridional day. — 4.

They differ every one from the other. } The Artificial day differeth from all other. } 5.
The Universal day differeth from all other. }
Horizontal and Meridional dayes differ one from the other. } 6.

Which of these foure kinde of dayes is the Lords Sabbath. — 7.

1. The Sabbath-day is the seventh day of the week, that is, the day following the six known dayes of labour. } 8.

1. The Assyrian idolatries were their worshipping the Sun, and the other planets all called the Host of heaven: And also their worshipping *Belys* called *Baal*. } 9.
2. From their example, all nations as well as *Israel* worshipped the Sun.
3. Among many meanes God used to take the Jewes off from worshipping the Sun one was, that instead of Sunday, they must have Saterday their seventh day sacred. } 10.

3. The vain opinion of some, who think that the Sabbath, that is, the seventh day of the week, must be the day of Gods rest. } 11.

4. What a week is, and what the week is: and that the seventh day of the week is the Sabbath. Also why many of the ancient Writers called the Jewes Sabbath the day of Gods rest: sith they knew that it could not be that very day. } 12.

5. Weeks proved to be from all Antiquity. } 13.

6. Week-dayes had their names from the planets, as they were the Heathen-gods, and not from their supposed hourly Government. } 14.

7. Sunday was the Gentiles seventh day of the week sacred to the Sun; and most probably was the seventh day sacred with the Patriarchs before *Noahs* flood. Also that Christians did nor, neither ought to have chosen any other then the Sunday for their seventh sacred day, although it had been much abused before to idolatry. } 15.

What it is to keep holy and sanctifie the Sabbath day. — 16.

2. The Lords special provision to bring all people to a heedful keeping the duty commanded, set out in sundry particulars. } 17.

THE SEVENTH-DAY Sabbath.

EXOD. 20. 8, 9, 10, 11.

*Remember the Sabbath-day to keep it holy. Six
dayes shalt thou labour, and, &c.*

CHAP. I.

The Division of the Text.

The Artificial Day.



He Lord God, who made Heaven and Earth, and all for the good of man, made man for his own honour, in his own Image, and to bear his Image in the world to his glory, done by the due observation of the Moral Law, whereof this fourth Commandement is a part; in which God maketh known unto man the special time and day which he hath destinated unto his worship, commanding man to sanctifie the same, and keep it holy to the Lord.

In this text are these two parts.

First, the duty commanded, which is to keep holy the Sabbath-day.

B

Secondly,

Secondly, the care and provision had by the Lord, for mans heedful keeping and observing the same, in all the other words and branches of this Commandement.

I will first treat of the duty commanded, and in it for our better observing the Sabbath-day, we are to know

First, what the Sabbath-day is that is here commanded to be sanctified.

Secondly, what it is to sanctifie the same, or to keep it holy. Touching the former of these we are to know

First, what kinde of day the Sabbath is to be.

Secondly, what day it is to be in order or tale.

Concerning the former of these. There be foure Kindes of dayes which we shall meet with in holy Scripture.

1. The Artificial day.
2. The Universal day.
3. The Horizontal day.
4. The Meridional day.

These termes or appellations I confesse are not common; but the use of them is needful, for the better distinguishing them one from the other; whereby it may the better appear which of these Kindes of days the Sabbath-day ought to be. And now I will

1. Shew what every of them is.
2. How they differ the one from the other.
3. Which of these Kindes of days man is to observe and keep for his Sabbath.

Of the Artificial day.

The Artificial day, as it is generally taken, is the whole time between Sun-rising and Sun-setting with any people.

This kinde of day was especially in use with the Jewes.

They divided this day alwayes into twelve equal parts, which they called hours, which hours were ever proportionable to the day: In Summer-time the longer their day was, the longer were their houres: and at Winter, when their day was not ten of our houres, yet was it twelve of theirs. Of this kinde
of

of day mention is made in divers places of sacred Scripture ^a. And the houres thereof are now called Jewes houres ^b; And Antique houres ^c, for that not only the Jewes, but other nations also did anciently so divide the day into twelve such houres. Thus was their Dial divided into twelve houres-lines, whereof the fifth *Persius* ^d will have to note out the fifth houre with them, which is about ten of the Clock with us. *Martial* ^e also in twelve verses distinguisheth the twelve houres of the day then in use in the like manner.

^a Iohn 11. 9.
^b Psal. 104. 23.
^c Mat. 20. 2, 3, 6.
^d *Horæ Judæicæ*
^e *Horæ Antiquæ*
^f *Pers. Sat. 3.*
^g *Quinta dum linea tangitur umbræ.*
^h *c Mart. li. 4.*
ⁱ *Epig. 8.*
^j *Prima salutationes atque alteræ continet 10. a, &c.*

CHAP. II.

The Vniversal day.

The dayes of the Creation.

Why Moses set the Evening before the Morning.

THe *Vniversal day* is, that which is one, and the same day in all places through the whole Universe; as well in respect of its beginning, as of its duration, and ending. It is not one day at one part of the earth, and another day at another part; but when it beginneth or endeth any where, it beginneth or endeth every where at the same time.

This kinde of Day cannot properly be said to begin either in the East or in the West, or at Sun-rising, or at Sun-setting, or at Midnight, or at Noon, as other kinde of dayes do. For there is neither East nor West, nor Sun-rising nor Sun-setting; nor midnight nor noon in respect of the world; though in respect of the parts of the world, all and every of these may be said to be; yet so as what is East or morning to one part, is West or Sun-setting to another part; and midnight to one part is midday to another part; but neither of them properly can be so said to be the whole world. Such kinde of dayes were those which *Moses* spake of in the first of *Genesis*. ^a And of which mention is made in this text and elsewhere ^b. *In six dayes the Lord made heaven and earth, &c. and rested the seventh day.*

^a Gen. 1. 5, 8;
^b 13, 19 23-31.
^c Ex 20. 11.
^d and 31. 17.
^e Act. 2. 20.
^f Rev. 6. 17.
^g 2 Pet. 2. 9.
^h and 3. 7, 10.
ⁱ Ioc. 2. 31.

That these dayes (which some do terme, and fitly enough may be called *The dayes of the Creation*) were such Universal dayes, I will endeavour to clear, by giving instances in every of them which *Moses* spake of, in rehearsing the Works of the Creation.

The first of those seven dayes was such an Universal day, when it began any where, it began every where; no where then was it no day, nor any other then the first day.

The first things God made were day and night: or light and darknesse. They were neither of them in time before the other, but were both coëtaneous.

c Gen. 1. 2. There was in nature before, though not in time, a mixed or confused darknesse, which *Moses* called חושך,^c which *Arias Montanus*, correcting *Pagnin*, translateth and calleth it *Caligo*; it was neither perfect day nor perfect night.

d 2 Cor. 4 6. But when God had thence formed the light, and made it to shine out of the darknesse^d, and had divided the light from the darknesse, so as that they should never be both in one Hemisphere, but succeed in order each other, which is called Gods Covenant of the day and of the night^a. God then called that

a Jer. 33. 20. light so divided Day, and that darknesse so divided, called b Gen. 1. 4, 5. by *Moses* emphatically חושך, God called night^b; the full Revolution of both which was the first day; in this division of the light and darknesse, or day and night, though the night was before the day in one Hemisphere, and the day before the night in the other; yet in respect of the whole Universe, neither of them was before the other in time. When the first day began somewhere when it was night at the same time that first day began some otherwhere when it was day-light; every where did the first day begin at the same time.

The second day & the third day in like maner were universal days. When God stretchd out the firmament on the second day, it was every where then the second day. On the next day also, whersoever God the Universal Worker did his work, throughout the whole round, in gathering together the waters, making the seas and dry land, there every where was it the third day. And after that every where was it the same third day, where
God

God made the earth to bring forth grasse, and herbes, and fruit-trees^d, no where was it then either the second or fourth day. *d* Gen. 1. 11, 12, 13.

The fourth day in which the Sunne, Moone and Starres were made, was an Universal day. When it was the fourth day any where, it was the fourth every where. It is not revealed in what part of the fourth day those lights of heaven were made; but most certain is it, that when the Sunne first appeared to the world on that day, it was over some part of the earth at that time, making it to be noone there, and in all places in that Hemisphere, which were in the same Meridian with the Sunne. And that in many places ninety degrees East from thence it was *Sun-setting*; and in as many places ninety degrees West from thence, it was then at the same time *Sun-rising*. Also that in the other Hemisphere to which the Moon or Stars appeared, it was then night, and midnight there in those places that were in the same Meridian with the Sunne. So that although on that fourth day *Sun-setting* was before *Sun-rising* in some places, and *Sun-rising* before *Sun-setting* in some other places; and in some places noone was before either of the other; and in some other places mid-night was before them all; yet in respect of the whole earth not one of them was on that fourth day before the other: But at the Sunnes first appearing, and shining over half the earth, it was at that very instant the fourth day, as well where it was *Sun-setting*, or *Sun-rising*, as where it was noone: and likewise it was then the fourth day also in the other part of the earth to which the Moone, or Starres first appeared; For neither the Sun, Moone or Starres appeared to any place on the third day, which was the day before they were made, and the fifth day was not then begun.

The like I say for the fifth day, and for the sixth day; when God made fish and fowle on the fifth day; or when he made *Adam* the last of his creatures on the sixth day, it was then after *Sun-setting* in some places, and before *Sun-rising* in some other places; and it was then noone in some places, and mid-night in some other places, yet all on the same day.

The like I say also for the seventh day, the day of Gods rest:
When

When God rested from all his works that he had made, it was no where then the sixth day, but everywhere the seventh day. The day of Gods rest began in some places at Sun-rising, in some places at Sun-setting, and in some at noone, and in other some at mid-night in the same day. For so was it on the fourth day when the Sunne first appeared, and so when it was halfe ended; and so likewise when it was fully ended; and therefore so was it when the fifth, sixth or seventh day began, or ended. It is not revealed, and therefore no man can know, what, or where in the earth those places are, where it was Sun-rising, or Sun setting, or noone, or mid-night, either when the Sun first shined forth to the world, or when halfe of that fourth day was ended, or when it was fully ended; and therefore no man can tell, nor possibly can any finde out, whether here in *England*, (or in any other particular place or Countrey) it was Sun-setting or Sun-rising, noone or mid-night, day-light or night, when the fifth, sixth or seventh day, the day of Gods rest began, and yet at the beginning of that seventh day it was either of these somewhere or other.

Quest. But some may say, why then did *Moses*, rehearsing every of the six dayes work of the Creation, set the evening before the morning, so if the evening was not before the morning?

^a Gen. I. 5, 8,
13, 19, 23, 31.

Ans. I answer, *Moses* naming the evening in order before the morning in the first of *Genesis*^a, doth not thereby make either of them to be in time before the other; one he was to name first; and the reasons why he named the evening before the morning, may be these.

^b See chap. 3.

First, for that after the Israelites deliverance out of *Egypt*, (and I suppose this History to be written after that) their year, their moneths, and the dayes of their week were all changed in respect of their beginnings and endings; so that whereas they began their dayes with the morning; thenceforth they constantly began their week-dayes with the evening^b; as I shall shew more at large in the next Chapter. If *Moses* now should have set the morning before the evening, he might have seemed to dislike this their new custome of beginning their dayes of the week with the evening, for which he had direction from the Lord God.

Secondly,

Secondly, or else it may be for that they, (who were best skild in dividing, and distinguishing of time, as were Astronomers; such as doubtlesse *Moses* was, *who was learned in all the wisdom of the Egyptians*^d) began the day at noone, making the evening, that is, all the time from noone to midnight to be the former part of the day; and the evening, that is all the time from mid-night to noone to be the latter part; as I will more fully shew in the fourth Chapter^a. d Acts 7. 22.
a See cap. 4.

CHAP. III.

The Horizontal day.

*What the parts of the Horizontal day are :
And which part is the former.*

THE *Horizontal day* with any Nation, is that space of time in which the Sunne is in going from their *Horizon* at its rising, untill it cometh again into their *Horizon* at its next rising; or from their *Horizon* at its setting, untill it come unto their *Horizon* again at its next setting; or more briefly thus.

The *Horizontal day* is the time between Sun rising and Sun rising, or between Sun setting and Sun setting.

The parts of the *Horizontal day* are two; the one is the *Artificial day*, or day light, of which we may read of in *Genesis*^a, the other part is the night or darknesse, called by ^b*Clavius* the *Artificial night*; and which in ancient times was divided with the Jewes into three watches: the evening watch, the middle watch, and the morning watch; but after that when they were subdued by the Romanes, they divided the night as the Romanes did into four watches. a Gen. 1. 5.
14, 16. and
8 22. and
31. 39.
b Clav. de
Spher.

The *Artificial day*, or day-light was anciently counted to be the former part of this day, and the night the latter part, and so not only before the Israelites coming out of *Egypt*, but after their deliverance did they count this day so to begin in respect of their civil affairs, as may appear,

First, for that when the parts of this day were mentioned, the morning was set before the night, before the Israelites coming;

d Gen. 1. 16, 18. an 8. 22. and 7. 4. 12. ing out of *Egypt*^d; yea and commonly afterwards too^f, though they had the beginning of their dayes altered.

Secondly, because at what time soever of the day-light they spake of the night following, they expressed the same thus, *To night, this night, this same night*^a, as belonging to the same day, and not to the day after that. And whenever they at any time of the day-light, spake of the night past, they never used such expressions, whereby it may seem to belong as a part of the day following, but contrariwise, shewing it to be a part of the day before-going; as yesternight^b, the night of yesterday. Also at night when they spake of the day following, they used not to say *To day, or this day*, as they did of the day before-going; but *To morrow, or the morrow after*^c, and to morrow signifieth another day^d.

When the Israelites came out of *Egypt*, the night was made the former part of the day, even from that night in which they had their deliverance. *It was a night to be much observed unto the Lord, for bringing them out from the land of Egypt. This is that night of the Lord, to be observed of all the children of Israel in their generations*^d. They were commanded after that time, to celebrate their Sabbath from *Even* to *Even*^f. And therefore so did they begin their week-days also, wherby their Sabbath-day was measured out to be unto them their seventh day; otherwise their seventh day would not have been proportionable to their six dayes of labour. Their yeare also had thenceforth a new beginning. They must not begin their year in *Tisri* as they did before, but with that moneth in which they had their freedome. *This moneth shall be unto you the beginning of moneths*^g. This moneth called by the Hebrewes *Abib*^h, and by the Chaldeans *Nisan*^k, (which consisted partly of our *March*, and partly of *April*, being with them the moneth after the Vernal Equinoctial,) was their first moneth thenceforth; so that whereas before they began their year after their harvest, and after all their in-gathering of the fruits of the earth was ended^a, which was partly in our *September*; after this they were to begin their year farthest off from that time. They had then a new yeare, and a new moneth, and a new day, to begin their year withal. *No otherwise then if the day of their*

f Lev. 8. 35.
Ex. 13. 21, 22.
Numb. 9. 21.

a Gen. 19. 34.
and 26. 24.

i Chron. 17. 3.
Numb. 11. 32
i s. 4. 3.

i udg. 6. 25. and
7. 9.

b Gen. 31. 42
and 19. 33. 34.

c Numb. 33. 3.

i Sam. 19. 13.

d Mat. 6. 34.

j am. 4. 13, 14.

e Exod. 12. 42.

f Lev. 23. 32.

g Exod. 12. 2.

h Exod. 13. 4.

and 23. 15.

Deut. 16. 1.

k Esth. 1. 4. 7.

a Exod. 23. 16.

and 34. 22.

their deliverance had been their birth-day ; for their deliverance was a kinde of a new birth unto them : The beginning of the yeare was then changed, for the greater lustre unto the birth of the Church, saith Calvin. And a new time of the day had they to begin their first day of the yeare, (for their Caput anni, or New-yeares day was a sacred day with them) they began it at even at the going down of the Sunne, at the season they came forth out of the land of Egypt ^h ; then was their deliverance made and sealed up unto them in the Passeover. So that although in respect of their Civil affairs they began their yeare, their moneths and their dayes as they did before, yet in this their New, Ecclesiastical, or Sacred yeare, or Computation of time, they began their day at *Even* All their Sabbath-days, and all other their sacred dayes, and so all their week-dayes, for measuring out unto them their sacred dayes began at the *Even* : they had the evening to be the former part of the day. And this may be one reason why *Moses* in rehearsing the works of Creation, setteth the evening before the morning, as I said before ⁱ. ^h Deut. 16. 6.

ⁱ See chs p. 2.

CHAP. IV.

Meridional day, what it is.

The parts thereof, and which the former part.

THE *Meridional day* is the time from midnight to midnight, or from noon to noon with any People, or more largely thus. The *Meridional day* with any People, is that space of time in which the Sun is in going from their Meridian at midnight, until it come into that part of their Meridian again at their next midnight ; Or else from their Meridian at noon, until it come into that part of their Meridian again at noon.

The parts of the *Meridional day* are these two, *The Morning and the Evening*.

The *Morning* is all that time in which the Sun is in its rising, until it come unto its greatest height : that is, all the time between midnight and noon is the morning.

And the *Evening* is all the time the Sun is in its descending, that

that is, all the time between noon and midnight.

Thus Christians generally now do, & formerly have counted and called these parts of this day. If common service unto God hath been done in Churches or Colledges, at any time in the forenoon, either at three, foure, six, nine or eleven of the Clock, it was commonly called by the name of *Mattins*, *Morning-service*, or *Morning-Prayer*, and if it had been done at any time in the afternoon, it was then commonly called *Evening-Song*, *Evening-Prayer*, *Evening-service*, or such like, though it had been done by day-light, or by Candle-light. So also the People of God did in ancient times divide the day into such parts; one whereof they called the Morning, and the other the Evening^a, though an act was done before day, yet did they count it to be done in the morning^b. *Laban* rose early in the night, according to the vulgar translation, which in ours is early in the morning. The like is said of *Moses*^c. *Mary Magdalene's* coming to the Sepulchre was before day, *Exod. 34. 4.* ἔρχεται πρὸ σκοτίας ἑστὶν ἡμέρας. that is, the darknesse or night yet in being^d, notwithstanding that time was counted to be in the morning, and the time of our Saviours Resurrection was before that, yet was it in the morning.

This kinde of day, that is the Meridional day is, and ever hath been in common use with all Christians, who do and have counted the day as their Heathen ancestors did before them: after midnight reckoning one, two, three, (and so to twelve of the Clock) in the morning; and the like in the afternoon for the evening. So we at this time do begin the day from midnight, making the morning to be the former part of the day; and the evening the latter part. So did the Egyptians who were for dividing and observing of time excellent; and so did the Romanes, and accordingly so did Christians begin the day from midnight. *Aegyptii & Sacerdotes Romani à media nocte in alteram mediam noctem numerabant diem, quæ consuetudo adhuc in Ecclesia Romana permansit, saith Clavius^e.* In like manner did the Jewes begin the day with them in their ordinary & common account of time, making the morning to be the former part of the day; though the Jewes from their coming out of *Egypt* began all their sacred dayes or Sabbath.

^a Gen. 29. 23.

Eccles. 11. 6.

^b Sam. 17. 16.

Ier. 6. 4.

^c Gen. 31. 55.

^d Exod. 34. 4.

^e Iohn 20. 1.

^a Clav. in Sphaera-
ra. Fo. de sacro
Nos. ubi de offi-
ciis. Meridian

baths from the time of the setting of the Sun^d, and also the dayes serving to mete out to them their sacred dayes^f, all^d See chap. 3. which were Sabbatical dayes, and called by the Jewes, *The first day of the Sabbath, the second day of the Sabbath, &c.* ^fExod. 13 6. 7. Lev. 23 5, 6. Ex. 12. 18, 19 Deut. 16. 4. for thus they called the dayes of their week or Sabbath. Yet otherwise commonly and generally, they continued to count their day to begin with the morning as before. Never did they begin any day of their moneth, but with the morning, making the evening to be the latter part of the day. As for instance, the day before their coming out of *Rameses*, was the fourteenth day of *Abib*^g. In that night, that is, in the night of that fourteenth day, they did eat the *Passover*^a, and in that night before the morrow, they burned what of the *Passover* they ate not^b, ^gNum. 33. 3. ^bEx. 12. 6. 18. and not one after that till midnight was past, and the morrow come, ^aExod. 12. 8. was to go out of the door of his house^c. At midnight all the first-born in Egypt were slain^d. But the next day, that is, after midnight, *Pharaoh* and the Egyptians urged them while it was night, ^dExod. 12. 29. to rise and haste away. Insomuch that the Israelites took their dough before it was leavened, and so in haste went from *Rameses*^e. Whence it is evident that the evening in which they ate the *Passover*, and were not to stir out of doors till the morning, was part of the fourteenth day, and that the time after midnight, in which they were urged to haste away, and in which they went abroad out of doors to provide their cattel, to consult about their journey, and their going from *Rameses*, was on the fifteenth day. They ate the *Passover* on the fourteenth, and took their journey on the fifteenth day^h. ^fExod. 12. 30. 31, 32, 33 34, 37. ^bNumb. 33 3.

Secondly, The flesh of the Peace-offering was to be eaten on the same day it was offered; and might not be eaten after the whole evening was fully past. The same may appear also if the offering had been a vow^k.

^kLev. 7. 15, 16, 17, 18.

Thirdly, the day in which *Jesus Christ* ate the *Passover* with his disciples, was the fourteenth day of the moneth: on the same day *Christ's* disciples asked him, where they should provide and prepare for him to eat the *Passover*, and on the same day *Peter* denied his Master, and the Cock crew^m. I say, ^mMatt. 14. 30. Luke 22. 34. the Question demanded of *Christ* by his disciples, the killing the

the Paschal Lambe, the eating the Passeeover, *Peters* denying this Master, and the Cocks crowing, were all done on one and the same day of the moneth; though the eating the Passeeover, *Peters* denial, and the Cocks crowing, were done in the evening, in the latter part of that fourteenth day.

p Jo. de sacr.
Bosc. in libello
de Computo Ec-
clesiastico.

a Deut 28. 29.
Iob 11 17. 5.
14.
Plal. 37. 6.
Isa. 59. 10.
Amos 8. 9.

c See chap. 2.

The Astronomers especially, and some others in ancient times, began the Meridional day at noon. *John of Holifax* telleth us, that the Arabians began their day at noon, and giveth this reason for it; *Because when the Sun was made and appeared to the world, it was then in a Meridian* P. In the day so beginning at noon, they had the same parts of the day, viz. morning and evening, only they made the evening to be the former part. And it is more probable then otherwise, that when the Sun was made, and first appeared to the world, it was then in the same Meridian that Paradise was of, making it then to be noon there: At that time doth the Sun shew it self with the greatest light, ^a lustre, strength and glory: making it to be Sun-rising, ninety degrees from it westward; and Sun-setting, ninety degrees from it Eastward: and day-light in all places in either side. Now I see no reason, and I think no man can give any to the contrary, but that the Sun should rather thus appear in its glory unto Paradise first, then unto *Spain, Judea, America*, or to any other place whatsoever. And then if so, *Moses* had good reason even from hence to set the evening before the morning^c. And then it is likely that God made the living creature after his kinde, and *Adam* also in the afternoon, and that in the night following, (I mean when it was night in Paradise, though it was then day in some other places,) the deep sleep fell on *Adam*, when God made the woman, and that she was brought unto him in the morning. The naming of the creatures may be after this for ought we know to the contrary, yet all before the next evening, that is, before the next day, beginning at noon there.

But if any will contend, that unlesse there be better proofs given then probabilities, we should not conceive the dayes of the Creation, either the fourth, sixth or seventh, to begin in Paradise rather at noon then at midnight, Sun-rising or at Sun-setting. Yet sure it is more then probable, that *Moses* would have

have the evening to begin at noon. What else could he mean by the *two Evenings*, which he in divers places mentioneth ^f, *f* Exod. 29. 39. if he meant not thereby the time between noon and Sun-setting, viz. the time between the evening of the day in common use with the Jewes which began at noon, and the evening of the day in their sacred account, which began at Sun-setting, as I shewed before ^g. On the fourteenth day of *Abib*, they were ^g See chap. 2. commanded, even the whole Assembly, to *kill the Paschal Lambe between the two evenings* ^h, as it is according to the Hebrew text; and to eat the same at the beginning of their sacred day of the Paschever, which began at Sun-setting ^k. Their taking the Lamb, killing, skinning, and making it coole and fit for roasting; yea the roasting it, and preparing it with herbs for the table, ^l was to be done between the two evenings before the setting of the Sun. The killing their Paschever (very likely) was about that very time of the day when Christ our Paschever was slain, which was between the two evenings; The former of the two evenings mentioned by *Moses* ^a, began ^a Exod. 12. 6. at noon, at the beginning of the seventh houre of the day with the Jewes.

So *Lyrannus*, According to the Hebrew Doctors, the Evening here mentioned, beginneth from the seventh houre, for at that time ^d *Lyrannus* on Ex. the Sun beginneth to incline toward the West ^d. The seventh houre ^{12. 6.} with the Jewes ever began at noon, as their first houre began at Sun-rising. *Masius* ^e on *Iosua* confirmeth the same also, ^e *Masius* on Iosh. 5. But if any doubt hereof, let him look only in *Buxtorfius* his ^g *Buxtorf. lex. edit. Basil. An. 1645.* Lexicon ^g, at the word ערב, where he makes it cleare that בין הערבים, Between the two evenings, which was the time for killing the Paschal Lambe, mentioned in the 12. of *Exodus*, had its beginning from noon at the end of the sixth houre, or beginning of the seventh, proving the same also out of learned Authors, as well Rabbines as others.

CHAP. V.

Of the difference between those foure kinde of dayes.

HAVING shewed what all and every of those foure kinde of dayes are. I will now shew how they differ from each other.

First, the Artificial day differeth from all the other three, in that it hath only day-light and no night, but endeth at Sun-setting, whereas the other have night as well as day-light.

Secondly, the Universal day differeth from horizontal dayes and meridional dayes in two respects.

1. The Universal day is constant and unalterable; it cannot be made longer or shorter by all the wit and industry man can use, much lesse may a day thereof be gotten or lost by mans indeavour. But week-dayes with all People whether they be Horizontal or Meridional dayes, may be either lengthened by travelling Westward, or shortened by travelling East, yea a whole day may thereby be either gotten or lost, and so he that was the first-born may become the younger brother; as in the Law-Case between *John* and *Johannes*, I will not affirm the story to be true, but it will serve to illustrate the truth of what I before said, and let it be taken as I had it.

William Douse of *Portingb* had by his wife *Hallen* two sonnes at one birth, within one houre, and either of them was named *John*, but for distinctions sake, the father and others called the younger *Johannes*. When they came to be five and twenty years of age, *John* the elder obtained moneys and leave of his father to travel with *Sir Francis Drake*, when he made his voyage round the world. *Johannes* lived at home with his aged father, his mother being dead; but did so mis-behave himself toward his father, that the old man, by his continual vexation became so weak and faint, that he despaired of life; yet before he died he heard that his son *John* was returned into *England* safe with *Sir Francis Drake*: whereupon he caused his Will to be altered and new written, wherein he gave all

all his goods and chattels to *John* his elder sonne; saving only ten pounds, which he gave to *John* his younger sonne, and shortly after died. When *John* had heard of his fathers death, he hasted home; but before his coming, *Johannes* had in possession, and disposed of all his fathers goods and chattels left. Of all which *John* at his coming home demanded the possession, to whom *Iohannes* tendred only ten pounds, telling him that was all which his father gave him, and therewithal gave him a Copy of his fathers Will; telling him also that he by his travel had lost a day of his age, and that he himself was *John* the elder, when his father made his last Will, and being possessed of the goods he meant to keep them. *John* seeing his brothers resolution would not finger the ten pounds, but took the Copy of the Will, and hasted to *Plowden*, commonly called *Ployden*, the Lawyer; to him he opened his Case, and shewed the Copy of the Will, craving his Counsel, *Ployden* having perused the Will, demanded of *John* who was first-born, that was I, quoth *John*, and my brother doth and will acknowledge that. Why then your Case is good and sure, and the goods are all undoubtedly yours, quoth *Ployden*, but yet tell me under what pretence doth your brother claim and detain them? Why, quoth *John*, he saith, that by my voyage that I made with Sir *Francis Drake* round about the world I lost a day of my age, and so he at the making of the Will was the elder, and so layeth claim to all. Sir *Francis Drake*, quoth *Ployden*, did take such a voyage indeed, but did you travel the whole Circuit with him? It is true, quoth *John*, I did. Nay then the case is altered, quoth *Ployden*, and you have lost a day of your age indeed. You be *John Primogenitus*, but your brother is *John Senior*. This is strange, quoth *John*, we kept a most exact account of every dayes journey till we came home. Can you shew when or where we should lose a day? You lost not your day, quoth *Ployden*, at any one longitude, nor at one time, but by little and little. Answer me one question, quoth *Ployden*, and thereby you shall make this clear your self. It is a Problem that *Plutarch* hath, and now is common in use. The ship *Argos*, in which *Iason* sailed for the golden fleece, when the voyage was ended, was laid up in the Road for a monument: where

where decaying by little and little, they alwayes pieced it anew where it wore away ; till in the end the whole substance of the old vessel was gone, and nothing remained thereof, but only the figure, which every where was answerable to that of the old. Now tell me whether this ship was the very same in which *Iason* sailed, or another diverse from it ? and if another, when was it changed ? Sure, quoth *Iohn*, it could not be the same ship, and it was altered by little and little, and at no time wholly altered till at the last. Just so, quoth *Ployden*, may I say for the day you have lost, you lost it not all at one time, but by little & little. Every degree that you went westward, you pieced your day, and made it the three hundred and sixtieth part of a day longer then it was, but therewithal you losed the three hundred and sixtieth part of your day in tale ; you must look to lose one way if you gain another way. In your travel of the whole round, which is three hundred and sixty degrees, you gained a whole day in the length of your dayes, but you have lost thereby a whole day in tale. For tell me, when it was Sunday here at your coming home, what day was it then with you ? Indeed, quoth *Iohn*, it was but Saturday with us, and I wondred much, why we in the count of the dayes of our week came still a day short of what they counted here. But I pray tell me what counsel you will give me in the case between me and my brother ? why, quoth *Ployden*, be ruled by me and feare not : make one voyage more, and go back the same way that you came, and you shall certainly finde again the day which you lost, and then come to me and I will warrant your Case. Though now I approve not *Ploydens* judgement in every point, yet I say, what he told *Iohn* of the lengthening his dayes, and losing a day in tale at his return, whereby he had not lived so many week-dayes as his brother *Iohannes* had by a day, is very true, whether he counted the week by Horizontal or by Meridional days. But yet *Iohn* lived as many Universal days as did his brother and losed not one hour, or minute of an hour of the Vniversal day ; it could neither be lengthened or shortened by continual travel. When the Sun came to that Meridian, in which it was, when it began the fifth, sixth or seventh day, at the first Creation, then did the Vniversal day end,

end, and the next began both with *Iohn* and with his brother, though they were half the Compasse of the earth distant from each other.

2. Week-dayes, whether they be Horizontal or Meridional, cannot be the same in all places; much lesse can their parts or houres be the same. But the Universal day is not only the same day in all places, but every part or houre of that day is without any variation, the same every where.

The last day in which Christ shall come to judge the world, which must needs be on two week-dayes with People, if it be on Sunday with some, it will be on Saturday or Munday with some others; and on different times also of the week-day, if it shall be at midnight with some, (not only mid-night of security^b, but in respect of the week-day) it will be at noon with some others, &c. Yet will it be on one and the same Universal day, therefore every where in holy Scripture that time is called a day^e, not dayes. It shall not be on one day here, and on another day elsewhere, but on one and the same day. It will be a general day of judgement; not only in respect of all conditions of men, but also of all places, they shall be gather'd from the foure windes^d, from all quarters of the world. Yea his coming shall then be not only on one and the same Universal or general day, but on one and the same houre of that day in respect of all People. In an houre of that day the trumpet shall found^e, then all in all places shall heare the voice thereof at that same moment, even at the twinkling of an eye^f. In vaine shall the plea of any be, alledging that it is Tuesday then with some people, and it is but Munday with us: O let us tarry till Tuesday too: or that it is but one of the Clock with us, and it is three or more with others, and therefore too soon for them. No, for their account of the day will not serve the turn. All shall finde that houre to be a general houre, of a general or Universal day, that is, not sooner in one place then in another.

^b Mat. 25. 6, 13
24. 39, 50.

^c Iohn 6. 39.
40, 54. 11. 24.
Acts 2. 20.
Mat. 10. 15.

^d Mar. 13. 27.

^e Mat. 24. 31.
1 Thes. 4. 16.
^f 1 Cor. 15. 52.

CHAP. VI.

The difference between Horizontal and Meridional dayes.

THere is not a little difference between the Meridional and the Horizontal day, as may appear by what hath been before said.

First they differ in length and duration, for the Meridional day, whereby the Jewes counted the dayes of their moneths, and we the dayes of our weeks and moneths, is in time foure and twenty houres without any sensible difference. But the Horizontal day, by which the Jewes count the dayes of their weeks, from Sun-letting to Sun-setting, (or from Sun-rising to Sun-rising, by which some other have counted the dayes of their week) is sometimes in some places near five and twenty houres; and at some other time in the same places, it will be but about three and twenty houres in length.

When I say the Horizontal day is the time between Sun-setting and Sun-setting; or between Sun-rising and Sun-rising; I mean so in all places in and between the temperate zones; and not in places near either of the Poles, where it is continual daylight for many dayes together. From Sun-setting to Sun-setting, in those places cannot properly be termed a day, having in it many revolutions of the Sun, never was it in use with any People, to mete out unto them their week, moneth, year or age. Men living in such places measure out their weeks and moneths by Meridional dayes as we do. Neither is there any mention made of such dayes any where in sacred Scripture, and it is of such kinde of dayes as are there mentioned, which I promised to speak of.

• See chap. I.

Secondly, they differ much in respect of their beginning and ending. Here in *York* and other places of *England*, there is sometimes five, sometimes eight, and never so little as three houres difference between their beginnings; and the like between their endings. Whence it must follow, that every of the week-dayes with the Jewes, consisted partly of two dayes of their

their moneth: and that every day of the moneth with them, consisted partly of two of their week-dayes; the dayes of their moneth being meridional, and their dayes of the week Horizontal dayes, as I said before.

The knowledge hereof is very useful for the reconciling divers places, and resolving divers doubts in the sacred Scripture, about the Jewes customes in observing their feasts, as for instance, if it be demanded,

1. *Whether the Israelites ate the Passeeover in Egypt, and came out of Egypt, from Rameses on one and the same day; Sith it is said, that on the fourteenth day at Even they ate the Passeeover; but it was the next day, being the morrow after, viz. the fifteenth day when they came from Rameses?* b Exod. 12. 8.

d Num. 33. 3.

Or whether our Saviour Christ ate the Passeeover with his disciples, and after that suffered death on the Crosse on one and the same day; Sith it was the fourteenth day at Even when he ate the Passeeover, and gave then his body and blood Sacramentally, when he instituted the Lords Supper, but it was the fifteenth day when he wrought our full Redemption, and actually and really gave his body and blood for us on the Crosse?

The answer to both these are the same. It was on one and the same day of their week, but not of their moneth: for it was on the fourteenth day of *Abib* on which the Israelites ate the Passeeover in Egypt, but their going out of Egypt from Rameses was on the fifteenth day. So also Christ ate the Passeeover with his disciples on the fourteenth day of the first moneth, according to the law of the Passeeover; but he was crucified on the next day, which was the fifteenth day. In the fourteenth day of the first moneth at Even is the Lords Passeeover, and on the fifteenth day of the same moneth is the Feast. Yet both in one and the same day of their week, for the dayes of their week, ever after their freedom from slavery, were as I shewed before, Horizontal dayes; every of which began at the Sun-setting of the former day, at the time they ate the Passeeover in Egypt, so they were commanded to begin their Sabbath-dayes, and therefore so also did they begin the dayes of their week called the Sabbath, for meting out to them their Sabbath-dayes. And herein the Romanists do not a little Judaize,

f Numb. 28.

16, 17.

Lev. 23. 5, 6.

g Lev. 23. 32.

^a *Lyra. Postil.*
in *Joan. 13.*

who continued the like custome of beginning all their sacred dayes, as *Lyrannus* tells us, *In diem feriam, viz. decimam quartam, &c.* On the fourteenth day of the moneth, in the Even whereof the Lamb was sacrificed, and the solemnity of the Passeeover began, which was celebrated on the fiftenth day of the moneth. According to which custome the solemnities of our Church do begin with the evening of the day before going ^a. Christ with the disciples ate the Passeeover, and was crucified also on one and the same week-day, which was the sixth day of the week with the Jewes: which consisted partly of our Thursday, and partly of our Friday: as their Sabbath-day consisted partly of our Friday, and partly of our Saturday.

2. If it be demanded, *Whether the demand made by the disciples, where they should prepare the Passeeover, and their killing the Paschal Lambe, and their eating the Passeeover, and Peters denial, and the Cocks crowing were all done in the same day?* The answer hereto is like the former. They were done in the same day of the moneth, but not in the same day of their week. The disciples demand, the killing and preparing the Passeeover was all in the fifth day of their week, but their eating it, and *Peters* denial, and the Cocks crowing were done on the sixth day of their week: Yet all on the fourteenth day of the moneth, and all done on our day of the week which we call Thursday.

^c *Mar. 14. 12.*
Luke 22. 7.

3. If it be demanded, *How we may conceive it to be on the first day of unleavened bread, in which the disciples asked of Christ where they should prepare for him to eat the Passeeover; Sith the Evangelists Mark and Luke do affirm it to be on that day^c: yet the first of the seven days of unleavened bread began not til the time of eating the Passeeover?*

^d *Ex. 12. 18.*

The answer is as before: The first day of the week of unleavened bread was not then begun, but the first day of the moneth of unleavened bread was begun long before. Though there was just one week or seven dayes of unleavened bread: yet were there eight dayes of the moneth of unleavened bread: On the fourteenth day of the first moneth, they were commanded to eat unleavened bread, and so to the one and twentieth day at even ^d. From the Even of the one to the Even.

Even of the other, was just a week or seven dayes: but sith they began to eat unleavened bread on the fourteenth day, according to the Commandment, that fourteenth day of the moneth was properly their first day of unleavened bread: and the one and twentieth was the eighth or last. Thus St. *Matthew* calleth the first of those eight days in which they ate unleavened bread, *the first day of the feast of unleavened bread*. ^f Mat. 26. 17

The like answer is made unto those who object out of *Iohn* 13^a. that Christ ate not the Passeeover on the feast-day of the Passeeover, but on the day beforegoing. And many more such like questions and doubts may hereby be resolved. ^a Iohn 13. 1.

CHAP. VII.

What kinde of day the Sabbath-day is.

Not known when the day of Gods rest beginneth.

THE Sabbath-day of the Lord is not an Artificial day, which hath no night, nor is but a part of the Horizontal day^a. ^a See chap. 1.

For the Sabbath-day is proportionable unto the other six dayes of the week allowed for labour, every of which hath a night or darknesse as well as day-light: and in which night men may as lawfully labour as in the day-light. *Ioseph* and *Mary* fled by night^b. *The disciples of Christ* rowed by night, and ^b Mat. 2. 14. *in the fourth watch of the night Iesus went to them*^c. Some Countreys are so hot, that their chiefeft work is in the night, and so dangerous by reason of wilde beasts, that their chiefeft care over their flocks is by night. *Iacobs* special care over *Labans* flock was such^d. And when ^d Gen. 31. 40. *Christ* was borne, an Angel brought the glad tidings thereof to the Shepherds by night as they were watching their flocks^e. ^e Luke 2. 8. If the six dayes of labour which God alloweth man be such as have nights as well as day-lights, then such ought the Sabbath-day of the Lord to be also.

Neither is the Sabbath-day here commanded an Universal day, such as was the very day of Gods rest. For then there would have been an impossibility in respect of the thing it self,

for men to keep the same, and that for these two reasons.

First, it is impossible for any man to know within halfe a year, what time of the year it is with us when the first yeare of the world began. Some have presumed to tell the same to a day: and in the *Calendar* prefixed to our Church-Bibles and Common-Prayer-books, suppose it to be the five and twentieth day of *March*, and there the same day is supposed to be that in which Christ was conceived in the womb of the Virgin *Mary*; which if granted, the thirtieth day of the same moneth of *March*, must be yearly the day of Gods rest. For if one be the first day of the Creation, the other must be the seventh.

Again, let it be, as supposed so granted, that the 25. day of *March* yearly is truly the first day of the Creation; yet not a man living is there, that can tell within three days what day of our week that five and twentieth day of *March* was, which was the first day of the Creation. All the art and indeavour of man is not sufficient to find out whether the first day of the Creation was Sunday, or Saterday, or Munday, &c. and therefore not whether the day of Gods rest was Thursday, Friday, Saterday, &c.

Let it yet be further granted, that it was Sunday on which the first day of the Creation began, and therefore the day of Gods rest must then have his beginning on Saterday; No man can for all that tell within eleven houres at what time of the Sunday the first day of the Creation, or at what time of the Saterday the day of Gods rest began either here, or in *Virginea*, or in *Rome*, *Ierusalem*, *Paradise*, or in any other place whatsoever, whether it was at Sun-rising, Sun-setting, Noone, or at the houre of one or two, &c. in the forenoon or afternoon. Wherefore, if by the seventh here commanded, had been meant an universal day; it must be then that seventh universal day on which God rested; the which cannot be observed by men, because they cannot tell on what day of their week, nor about what time of their day, they should begin the observation thereof.

Secondly, an universal day, such as was the day of Gods rest cannot be observed of all the People of God. Though it should be granted, what is of some believed, that the day of
Gods

Gods rest began in Paradise on Saturday, and at the rising of the Sun there; yet all Gods People cannot observe that very day. For

1. The earth being global, and the true longitude of the place where Paradise was, being unknown, no man can tell when to begin that day in the place where he liveth. We know when it is Saturday in some places, it is then Sunday or Friday in some other places. We know that when Christ rose from the grave, it was then Sunday at *Jerusalem* in the forenoon, and we know that it was then Saturday in *Virginia* in the afternoon, but no man can knowingly say that the day of Gods rest beginneth on the Saturday, in the forenoon with him, though it be granted that it so began in Paradise.

2. Though the day of Gods rest, (or any other universal day) be made known unto men, at what time, and on what day it began in Paradise; and the very place where Paradise was, be made known also: Yet all Gods people could not possibly keep that very day of Gods rest; By reason of the diversity of longitudes of the places wherein they may live, they cannot keep all of them one and the same day.

This hath been proved unto us fully and plainly, even by the opposers of the Sabbath. Dr. *Heylyn* hath even demonstrated the same, that men could not possibly have kept one and the same day for their Sabbath *had it been commanded*^a. And further ^a *Heyl. part. 1. pag. 45, 46, 47, 48.* sheweth, that the Iewes themselves kept not the very day of Gods rest^b, though they had one day in seven set apart for holy rest and meditation. Mr. *Ironside* also^c from the diversity of Meridians, proveth that one and the same day cannot be universally kept, and therefore never commanded the whole Church. One and the same day could not possibly be observed a Sabbath by all the Iewes, in the East-parts and West-parts too of *Iudea*, and in *Babylon*, and in *Rome*, by reason of their diversity of longitudes. And if it be supposed to be but two or three degrees difference of longitude; yet will that difference make the dayes as truly to differ from being the same, as will an hundred and three, though it will not make them so much to differ. The like argument hath Doctor *Francis White* late Bishop of *Ely*^f, and divers others. Wherefore ^f *Dr. Francis White, in his of the Sabbath. Page 175.*
 sith

sith the universal day, such as was the day of Gods rest, cannot be possibly kept by all Gods people, no more then any other set particular day can, it is not the day here commanded by the Lord,

The Sabbath-day here commanded to be kept holy, is such a kinde of days as may be known, kept and observed by men, wheresoever they inhabit; though in many and divers longitudes of the earth. Such as might have been kept in the wilderness where the law was delivered; and in the East and West-parts of *Canaan*, and in *Babylon*, *Rome*, *Spain*, and in all other habitable places, and therefore ought to be either an Horizontal or else a Meridional day. In all places of the world, none other but Horizontal or Meridional dayes are now, or at any other time heretofore have been in use with men, for measuring out unto them their seven dayes or week: and such as are their six dayes of the week for labour, such ought the seventh day, even the day for holy rest to be also. The Sabbath-day with the Jewes was an Horizontal day, but then such were the other days of their week also: and what Nation soever have their week to consist of Horizontal dayes, ought to have their Sabbath-day to be so also. In the North of *Russia*, and of the King of *Denmark*, and Queen of *Swedens* Countreys, where the Sun maketh many Revolutions at some seasons of the year between his rising and setting, men cannot count their week by Horizontal dayes, but they do and have counted their weeks by Meridional dayes. And so do all Christians generally, of what longitude or latitude of the earth soever they are of, mete out their weeks by Meridional dayes, then such ought their seventh day of their week to be also.

CHAP. VIII.

What day the Sabbath is to be in order or tale.

NOW is to be shown what day in tale is to be the Lords day, or Sabbath of the Lord, and this the Law-giver himselfe

self hath plainly pointed out unto us in this law, to be the day following the six dayes of labour, so that none need to say the knowledge hereof is hidden from us; who shall ascend for us into heaven, and bring the knowledge thereof to us, that we may know it and observe it? But it is clearly demonstrated unto us by the Lord God, so that he that worketh with the Spade, may know the same as well as he that handleth the pen. *Six dayes shalt thou labour, and, &c. but the seventh day is the Sabbath of the Lord thy God.* The seventh day, that is, the day following the six known dayes of labour, is none of ours, it is the Lords day.

We may not make the Sabbath-day to be the sixth day, for then we should shew our selves unthankful, in not receiving the Lords own bountifull allowance: nor the eighth day, for then we should encroach on the Lords right, and not be contented with his liberal allowance of six dayes for our selves, reserving only the seventh for himself, much lesse ought we to make it the fifth, or the ninth or tenth, or any other then the seventh day. Our weeks are not to consist of more or lesse then seven dayes, the last day whereof is the Lords day.

Some call this day the standing day of the week for Gods worship, some the Lords day, some the Sabbath of the Lord, some the seventh day of the week, and in this law it is set out to be the day after our six dayes of labour. Though these appellations do much differ in letter, sound and phrase, yet they all signifie the same thing; it cannot be the seventh day of the week, but it will also be the day after our six known dayes of labour, and the standing day of the week for Gods worship: this is the Lords day, or the Sabbath of the Lord, or to the Lord: and this is not only a seventh day of the week, as all and every other of the week-dayes are, but it is the seventh day of the week καὶ ἑξοχὴν.

There is not appointed from the Lord by this law any set time, whence men should begin their week or seavening, for to finde the Lords day: so that no People, Jew or Gentile are tied by this Commandment, directly to keep their Sabbath, precisely on such or such a day; or to begin their Sabbath at any

set particular time ; as from midnight, or from Sun rising, noon or Sun-setting.

God separated the tenth of grapes, of lambes, of corn, &c to the use of the Priests and Levites. As the seventh day is in this Commandment said to be the Lords, and sanctified by the Lord, so were those tenths said to be the Lords, and sanctified or holy to the Lord. But it cannot there be meant of the very tenth Lambe that fell in order from the Damme, or of the tenth eare of corn, or of the tenth cluster of grapes, first appearing or grown ripe ; this was too too difficult for to finde out ; but of the tenth in proportion successively, according to the customary manner of their tithing in the places where they lived. No more can it be meant here of the seventh day from the first beginning of the Creation, which cannot be found out, nor from any particular time set by the Lord, but the seventh day in proportion successively, according as any Nation or people do customarily begin their week, in what longitude of the earth soever they do inhabit : that seventh day by the expresse words of this law is the Lords day, or Sabbath-day to or for the Lord, not of the Lord in that sense which some take it, as if it were the very day of Gods rest, but the 7th day unto the Lord, that is, sacred or holy to or for the Lord : so do the very words of the text import, *ויום השביעי שבת ליהוה*. *On the seventh day is the Sabbath to the Lord*, so also in the Septuagint, *τῇ δὲ ἡμέρᾳ τῇ ἐβδόμῃ σαββαταυσιῶ*, hereto doth the Chaldee Paraphrase accord ; *Die autem septimo Sabbatum est eorum Domino* ; *And on the seventh day is the Sabbath before the Lord*. Also *Jun. and Tremel. Dies verò septimus Sabbatum est Iehoua. But the seventh day is the Sabbath to the Lord*. The sense then and meaning of these words of this Commandment, *The seventh day is the Sabbath of the Lord*, is this : The seventh day of the week, or the day following the six dayes here allowed man for labour, is the Lords day, or is sacred to the Lord thy God. As we say in tithing of corne, wheresoever men by agreement do begin to tithe, that nine cocks or stacks of corn are the Farmers, but the tenth is the Parsons, or is due to the Parson : So in sevening out our dayes, at what time soever, according to mens custome they begin their week or

sevening;

sevening; six days are ours but the seventh day is the Lords, it is his due, and not our own. God hath not bound men by this law to any set time, when to begin their week, either at the Sun-setting as the Jews began their week; or at midnight as Christians begin theirs, or at any other set time, but in every Nation, however they begin their week, the seventh day thereof is the Lords.

It is true, that the Jewes had a set time when they should begin their week or sevening; and so had a set and peculiar time or day on which they were to keep their Sabbath: but this they were not bound unto by this law. That Saterday was their seventh or sacred day, and that it began at Sun-setting, rather then at another time, was not by any expresse out of this Commandment, but accidentally: that thereby they might be the better taken off from the Assyrians idolatry, wherewith they and generally most Nations, were deeply infected; of which I will speak more particularly in the next Chapter.

CHAP. IX.

The Assyrians idolatrie. All Nations worshipped the Sun.

THe Assyrians idolatrie, wherewith *Egypt*, the Israelites, and generally other Nations were infected, was both the worshipping of *Baal*, & the adoring of the Host of heaven. The one was a man deified and worshipped; the other were the Starres, viz. the Sun, Moone, and the rest of the Planets^a, whom they magnified and adored as gods and governours of the world,

Concerning *Baal*, and how he came to be worshipped, we shall thus finde in Histories and ancient Chronologies.

Nimrod that mighty Hunter before the Lord, being a great and strong Giant, began to suppress and tyrannize over others, bringing others in *Shinar* under him, and he ruled as King over them. The beginning of his Kingdome was *Babel*,

^a The other stars were honoured but as subservient unto these.

c Guevara. Epist.

d Gen. 10. 9,
10, 11, 12.

wherefore he was called *Saturnus Babylonicus*. For the most ancient Kings, and first founders of a Realme or People they called by the name of *Saturne*, and his eldest son or heire by the name of *Jupiter*: and his daughters were called *Juno*^c. Thus they cal'd his father *Cush*, *Cush Saturnus Æthiops*; for that *Æthiopia* was peopled by him: And his Grandfather *Cham* they cal'd *Saturnus Ægyptius*; for that he and his son *Jupiter Mizraim* peopled *Egypt*. Beside *Babel*, this *Nimrod* had *Erech*, and *Accad*, and *Calneh* in the land of *Shinar*^d. In Proceſſe of time *Nimrod* left the Kingdom of *Babel* unto his son *Belus*, whom they called *Iupiter Belus*, not driven out of his Kingdom by his son, but *Nimrod* left the same unto him, and went into *Assur*, & there he tyrannized over the children of *Assur*, and there he built Cities also, *Niniveh* and *Rehoboth*, and *Calah* and *Rezen*. *Ninus* succeeded his Father *Belus* and his Grandfather *Nimrod* in their Kingdomes, and enlarged *Niniveh*, calling it by his own name *Niniveh*, and much enlarged his dominions, and became a Monarch. This *Ninus* so conſoled and took such grief for the death of his father *Belus*, that for his own comfort and his fathers honour, he had a goodly image and representation of his father made, which he had in much honour. Others seeing it pleased *Ninus*, revered this image, by degrees more and more, and had faults often pardoned for the image-sake, insomuch that at length *Bel* or *Belus* his image was held to be the Protector of *Assyria*, and so adored as their Protector. Yet was he not worshipped in a Temple till after *Ninus* was dead. *Semiramis* the Emperesse, and the Relict of *Ninus*, amplifying yet more the dominions of her late husband, built for *Belus* a sumptuous Temple, and in it a costly pillar for this idol, in which pillar was ingraven these words or Epitaph.

Mihi pater Jupiter Belus: Avus, Saturnus Babylonicus: Proavus, Chus Saturnus Æthiops: Abavus, Saturnus Ægyptius: Atavus, Calus Phoenix Ogyges. Ab Ogyge ad meum Avum Sol orbem suum circumlustravit semel, tricies, & centies. Ab Avo, ad Patrem sexies & quinquagies. A Patre ad me, bis & sexagies. Columnam, Templum, Statuam, Jovi Belo Socero, & Matri Rhea, in Olympo Semiramis dicavi.^a

^a Guevara ep.
to Don. Fra.
Nillo.

Guevara,

Guevara, that great Antiquary, maketh no mention who first translated this Epitaph, or in what language it was engraven, but thus is it from his words Englished.

My Father was Jupiter Belus : my Grandfather was Saturnus Babylonicus : my great Grandfather was Chush Saturnus Æthiops : my great Grandfathers father was Saturnus Ægyptiacus : my great Grandfathers Grandfather was Cælius Phoenix Ogyges, (so she called Noah). From Noah unto my Grandfather Nimrod were one, thirty, and an hundred years, (note that the Chaldees and Assyrians reade and count their numbers from their right hand, as we do from the left) From my Grandfather Nimrod unto my father Belus were six and fifty, (so long Nimrod reigned) My father Belus reigned two and sixty yeares. I Semiramis have dedicated this Pillar, Temple and Image unto Belus my father in law, and Rhea his mother in law in Olympia, in the name of my late husband Ninus.

This was the first idol that ever we could reade of to be worshipped in a Temple. *Assyria* becoming a great Monarchy, other Nations either for feare or favour had this *Belus* also for their Protector too, calling it according to their several languages, ^a *Bel, Baal, Baalim, Beelphegor, Beelzebub, &c.* ^{a Fascicul.} with this idolatry, as were the Egyptians, so were the Israelites ^{tempor.} much infected.

The other maine idolatry set up by the power of the Assyrians,, through the help of their Chaldees was the worshipping of the Host of heaven, that is the Sun and Moon, and the rest of the Planets.

The skilful in Astronomy and Astrology do unanimously testifie of the Fathers and Patriarchs before the flood, that they were the first Founders and excellently skilful in Astrology or Astronomy; and this may witnesse the two Columns which they built, the one of brick, the other of stone, ^b *Josephus Ann.* in which were engraven the principles thereof; that Posterities after the flood may be skill'd also in the knowledge of the heavens and motion of the stars as well as they: one whereof ^c *Josephus* remained in *Syria* in the time of *Josephus* as he himself relateth ^b. Yea it is not altogether unlikely that the idolatry of ^c *Josephus* worship.

worshipping the Host of heaven, was long before the flood, and that men called then the week-dayes by the names of the Planets, as now men do. Dr. *Hammond* in his tract of idolatry commends *Maimonides* for the soberest of the Jewish Writers: he telleth us, that from the days of *Enosh* the stars were worshipped as gods, to whom were built Temples; and Sacrifices were offered; After which in time the great God was generally forgotten; no man knew the true God, save *Henoch*, *Methuselah*, *Noah*, *Sem* and *Heber*, and so continued till *Abraham* was borne. Thus much *Maimon*^d. How he should come to the knowledge hereof I cannot conjecture. But be it granted, that before the flood, when Astrology principally flourished, men were not so wicked then to be carried away to the adoration of any of the Planets, yet sure enough *Sem*, who lived a long time before the flood, did also live unto the time, or near to the time when the Planets were held to be the universal Governours of the world. Though he lived not unto *Moses* dayes, yet did he live till *Abraham* was an old man, if so he lived not after *Abraham* was buried: and this idolatry of worshipping the Host of Heaven, was before that set up by the Assyrians and their Chaldees.

After the flood Astrology continued to flourish in and about the countreys of *Shinar*, but especially in *Chaldea*, and such as excelled others there in Astrology were advanced by the Assyrian and Chaldean Monarchs; However *Nebuchadnezzar* would in his wrath had them to be killed for not telling him his dreams^a. They were called the wise men^b. And by those who had their plantations westward, they and such Astrologers as they were, were stiled the wise men of the East. These Chaldees or *Magi* were held in that honour and esteem with the Assyrians, as were the *Sophi* with the Persians, or Priests with the Egyptians^c. *Boëmus* certifieth us further of them, that the planets were their proper and peculiar gods, and that as Schollers now study Divinity, so did they Astrology: and as we catechize and teach our children in the knowledge of God, so did they theirs in the knowledge of the stars; Children were taught Astrology of their Parents; they sucked it (according to him) even from their mothers breasts^d.

They

^d *Maimor.*
de idol. primo.

^a Dan. 2. 12.
^b Dan. 2. 12,
13, 14. and
4. 6.

^c *Boëmus ubi*
de Assyria.

^d *Boëmus ib.*

They who went from thence into remote places, to finde new Plantations, could not apply their time unto such studies, building, and fencing, and planting, gave not them the leasure. *Egypt* had small knowledge hereof when *Abraham* came out of *Chaldea*, and after that came into *Egypt*, and there (as *Iosephus* & others write) instructed their Priests more fully in the knowledge of the stars, for which he was of the King rewarded with rich gifts^e. The Grecians were farre more ignorant thereof, till near about six hundred yeares before Christ his incarnation: when *Anaximander*, *Melissus*, *Thales Miliusius*, *Pythagoras*; and in *Platoes* time *Eudoxus Cnidius* brought the knowledge of Astrology into *Greece*, having learned the same of the Egyptian Priests and Chaldees^e. The Romanes grew more ignorant then the Grecians; the farther off they went, the more ignorant, rude and base they grew; even to worship beasts and base creatures for their gods; which we finde not that ever the Assyrians or Chaldeans did, before they were subdued and mixed with other nations; but the Host of heaven, that is, the Planets were their gods. These their gods they worshipped by course^e; every one on his day had some peculiar worship done unto it; and the day on which any of the Planets had his worship according to their order, that day was called by the name of that Planet so worshipped. As Saint-worshippers do call the dayes of the moneth, on which they give special worship to *St. Peter*, *St. Iohn*, *St. Iames*; *St. Peters day*, *St. Iohns day*, and *St. Iames day*. So did those Sun-worshippers; on what days of the week they gave special worship to the Sun, or Moon, or Saturn; those dayes were called by the names of the day of the Sun, the day of the Moon, the day of Saturn. The time of the day for their worship was ever the forenoon, not the whole forenoon for them all, but at the rising of the Sun, when the first houre of their day for such worship began. And that Planet which came to be worshipped by course the first houre of the day, was counted trump or Lord of that day.

They gave not equal honour unto the Planets, neither were the dayes of their week alike sacred; but they had the Sun in the greatest honour, and for their most high God; next to him

was

e. Iosephus de Antiq. Jud. l. x. cap. 15, 16. f. Rudolph. Snel. in P. Rami. Geom. in proemio.

g. Clavius in Spher. Jo. Sacra.

a. Jo. Gregory in his Assyrian Monarchy. Pag. 103.

b Boëmus ubi
de Assyria.

was the Moon, and next Saturn, so accordingly were their dayes sacred, their chiefeft day of the week being then the day of the Sun, of which I shall speak more when I come to speak of their seventh day sacred. Boëmus telleth us, writing of *Assyria* and their customes, that foure of the Planets they had in lesse esteem then the rest; His words are these, *Martem, Venerem, Mercurium & Jovem pra ceteris observari: quoniam velut proprium cursum sortiti futura ostenderent, tanquam Deorum interpretes: quod ipsum adeo persuasum habuerunt, ut quatuor ista astra uno nomine Mercurios appellarent*^b. That they diligently observed Mars, Venus, Mercury and Jupiter, for these by their proper course would foreshew things to come, as being Interpreters of the gods, out of confidence whereof they called all these foure starres *Mercuries*. And my opinion is that as Boëmus doth here orderly recite their names; in the same order did the idolaters place them aloft in their Temples; *Mars* on the right hand, and *Venus* on the left hand of the other three chief, then *Mercury* on the right hand next to *Mars*, and *Jupiter* last, on the left hand; according to this forme presented to the eye. Whereto for distinguishing them I have set their usual characters, being not skill'd to make a lively draught of them, as *Verstegan* hath done in his *Restitution of decayed Intelligence in Antiquities*. And I have set down under them their names also, not in the Assyrian language, but as the ancient Saxons of old, when they were Heathen called them, (according to *Verstegan* aforesaid) and worshipped them, calling the dayes of their week also by the names of these their gods or planets, which then they worshipped; *Sunday, Monday, Tuescoes day, Woodensday, Thorſday, Frigaeſday, Saterday*. And we from them to this houre so call our week-dayes, *Munday, Tuesday, Wednesday, Thursday, &c.* I suppose the Saxons to be a very ancient Nation, for that among many other they come nearest to the Assyrians in their ancient idolatry: But behold the forme.



Woden: Tuisco: Mone: Sone: Sater: Friga: Thor:

Note

Note here that the Assyrians read from the right hand to the left, and so we are to read the names of these Planets.

The reasons moving me to think these Idols to be thus placed aloft in their Temples, are especially two.

First, for that the Romish Church when they had got some power into their hands, and did in Pope Boniface the fourth his dayes suppress the Idolatries of the Heathen, who worshipped their Idols in the Temple at Rome, which was dedicated to all the gods, and then called *Pantheon*; and having instead thereof set up another kinde of worship like unto that, even of the Virgin *Mary* and All Saints; whereupon that day was by that Pope Boniface made an holy day, called by the Name of *All-Saints day*, and the Temple also dedicated to the Virgin *Mary* and All Saints, called thenceforth *Ecclesia Beata Maria rotunda*^a. I will deliver the words of an old Chronologer hereof. *Iste Bonifacius (scilicet Quartus) consecravit Pantheon, (id est) Templum omnium Deorum, ubi Christiani periclitabantur à Daemonibus. Et est pulchra similitudo, quomodo Spiritus Sanctus, ex malis institutis Paganorum scit eligere Sanctum exercitium devotionis, quasi medicina fiat ex veneno. Ubi enim impii colebant Demones, ibi Christiani colunt omnes Sanctos: sic ars deluditur arte*^b. And a little after; *Festum omnium Sanctorum instituitur à Bonifacio quarto*. Then at that time I suppose were the images of the Saints placed up on high in their roode, which common people here with us call their rood-loft, in imitation of the Heathen. For commonly when the Romish Church put down any idolatrous custom of the Heathen, then they set up another resembling that which they put down; and this did they either for avoiding the greater scandal of the Heathen, which were then potent; or to winne them the better by degrees to Christian Religion or for some other by-respect.

As the Heathen had some one or other particular Planet or Idol, to be the Patron and Protector of some one people or other, and so many Protectors as there were nations: *Belus* for *Assyria*; *Diana* for *Ephesus*; *Jupiter* for *Rome*; *Juno* for *Samos*; *Bacchus* for *Thebes*, &c. So when that idolatry was suppress, instead of these idols, the Romane Church had holy

^a *Tho. Val. & Nic. Trivetb. Com. in Aug. de Civit. Dei l. 2. c. 4.*

^b *Basiliu. temporum.*

^a Aug. de Civ.
Dei. l. 4. c. 1.

Saints to be invocated ; and had for Protectors in like manner. Thus was St. *James* for *Spaine*, St. *Dionysius* for *France*, St. *Andrew* for *Scotland*, &c. As the heathen idolaters had for several occasions, several gods and goddesses on whom they called for help ; *Bellona* in time of warre ; *Cunina* for infants ; *Segetia* for standing corne ; *Forculus* to keep the doors^c, &c. So the Romane Church to winne the heathens by degrees, suffered them to continue in idolatry still : but instead of their Demi-gods, they should invoke Saints : St. *Rumbal* for the tooth-ache ; St. *Petronel* for the ague ; St. *Loye* for horses ; St. *Anthony* for pigs : St. *Gregory* for Schollers ; St. *George* for souldiers, &c.

^a Aug. de Civ.
Dei. l. 2. c. 4.
^b Tho. Vallois
& Nic. Triveth.
in Aug. de Civ.
Dei. l. 2. c. 4. 7.
^c L. 7. c. 25.
^c Ovid. de fast.
l. 4.
^d Tho. Val. &
Nic. Triveth.
lucis prædic.

What were the Monks and Friars, the chaste shavelings and holy Nunnes, but the natural successors of *Berecynthia's* and *Vesta's* Priests and Virgins ? *Rome* heathen had two goddesses in special reverence *Berecynthia* and *Vesta* ; *Berecynthia* they held to be the mother of the gods^a. Her Priests were chaste unmarried men ; and if it hapned that any one of them could not live chaste, yet he lived warily ; until that *Arys*^b, one of her dearest Priests, lived neither chaste nor warily, wherefore he was caused to be gelded^c ; after which time the Priests of *Berecynthia* (otherwise called *Cybel*) were gelded also, and (as some Commentators on *Augustine* say) were cal'd *Galli*, id est, *Castrati*^d. When these were put down by Christians ; Popish Priests and Friars succeeded in their room until this time. It hath been wished by not a few, that these had been gelded also, as were the former ; for though these have lived *cantè*, warily ; yet is it notoriously known that they lived not *castè*, chaste, no more then *Arys* did, witnesse the many bones and sculls of infants, that have been credibly reported to have been found in their motes and ponds^e. As for the other goddess *Vesta*, *Ovid* and *Augustine* witnesse, and none denieth that her Priests were Virgins ; that idolatrous custome being put down also, this of Nuns and Votaries of chastity unto the honour of the Virgin *Mary* much like unto that was set up.

^e Nic. Fox, his
Mariyr. p. 1155
Andr. Willer.
Synops. Pap.
Controv. 3.
Quest. 5.

Now I say, these and other the like practices of the Roman Church, in putting down the idolatrous customes of the Heathen.

then idolaters, and setting up such of their own near alike; and resembling them, make me to conceive, that the idols which the Heathen worshipped in their Temple *Pantheon*, and in other their Temples were placed aloft in a rowe or rank, in like manner as I shewed before; for that the images of the Saints, which the Romane Church erected to be worshipped in stead of the other, were so set.

Secondly, for that, as *Lyrannus* telleth us, the learned Doctor expound these words of *Ezechiel*, *And lo they put the branch to their nose^f; thus; their idols were lifted up aloft, therefore the idolaters reached up rods or branches to touch them; and after that,* f Lyr. in Eze. c. 8. 17. *they put their rods or branches to their mouths or noses, in reverence to their idols.* Had not their idols been placed aloft in manner as the images of the Saints afterwards were, I suppose those Doctors would not have given such an interpretation of that text. The placing of the idols of the heathen in such manner as is before said, I confesse is my opinion, and for the reasons before given, which if they seem weak to any, I leave the same to his better judgement, not willing to contest against any herein, being not a matter of great concernment. But that the planets were the proper gods of the Chaldeans and Assyrians of old time, and that the dayes of the week were first so called by the Chaldeans, according to the names of the Planets, which they worshipped and had for their gods, as I before said, is not mine opinion only, but learned men have testified as much. And People as they multiplied and planted themselves the nearer to *Chaldea* and *Assyria*, the more did they either for feare or favour, imitate them in their idolatries; insomuch that among the Persians none were to be honoured as Kings unlesse they were Astronomes^a; neither were any to be Priests with the Egyptians but such. They all were worshippers of the Host of heaven generally: and called the dayes of the week by the names of the Planets, as the Chaldees did.

And as the Chaldees had the Sunne and Moon in more special honour then the other planets, so had other Nations also. Concerning the Egyptians, thus saith *Eusebius* of them. *Priscos Egyptios, cum oculos in hujus mundi contemplationem defix-*

a Clar. in
Sphar. Jr. de
Sacr. Bos. c. 1.

b Euseb. de Prae-
pa. Evan. l. i.
c. 9.

a Macro. Sa-
turn. l. i. c. 23.

e Eze. h. 8. 16.

f 2 King. 17.

10, 11. & 16 4

Fzech. 6. 13.

Esa. 65. 7. & 7.

7.

Zeph. 1. 5.

Jer. 19. 13. 32,

29.

g Jer. 43. 13.

issent, *cumque rerum omnium, &c.* That when the Egyptians in old time had fixed their eyes in the contemplation of this world, and with the greater admiration wondred at the nature of all things, concluded that the Sun and the Moon were everlasting gods and governours of all things^b. So did many other Nations also count the Sun and Moon to be chief, him to be King, and her to be Queen; worshipping them in the forme of men and women, and called the Sun *Phœbus*, and the Moon *Phœbe*; him *Delius*, her *Delia*; him *Cynthius*, her *Cynthia*; him *Titan*, her *Titania*; him *Janus*, her *Iana* (or *Diana*, by prefixing the letter D. according to *Nigidius*, *qualiter a sepe ante I decoris causâ* apponitur, (of which see *Macrobius*^a) him they called *Impiter*, her *Iuno*; him *Dux & Princeps luminum*, the King of Heaven; her *Astroarche*, the Queen of Heaven. Yet gave they not equal honour and worship to the Moon, or to any other of the Planets as they did to the Sun: him they held to produce and order all things; and all the others to be as Rulers and Governours under the Sun, acting no further then they had power and commission from the Sun, from whom they received their light, influence and power of working. Wherefore, as Papists say, that in worshipping *Peter*, *James*, *Magdalene*, and the rest of the Saints on their dayes, they worship Christ in them, Christ in his Saints: So the Sun-worshippers thought, that in honouring the Commissioners and chiefest Officers of the Sun, they honoured the Sun, who was the Lord of them all. And therefore when they worshipped any one of these planets on his day, they regarded not whether the planet was before them or behinde their backs, or over them or under them, or in what Meridian soever it was, but alwayes worshipped Eastward towards the Sun-rising^e, and that at the rising of the Sun only. And such as were more devout then other, would have their places for worship on the tops of hills; or at least on the roofs of their houses^f, where they may adore the Sun at his first approach into their Horizon. And the images of the other planets, were all called the images of the house of the Sun^g. The Gentiles had a multitude of gods, by which they honoured the Sun; and which they honoured as gods from some vertue or excellency of the Sun. *Diversa virtutes solis*

solis

solis nomina Diis dederunt, as *Macrob.* sheweth fully^d, and that *d* *Macrob. Sa-*
Jupiter, Mars and all the Rabble of the Heathens chiefest gods, *turn. l. i. c. 9. 17,*
 had their godship from the Sun. *18. 19. 20. 21,*
22. 23.

As the Chaldees had the Sun for their supreme God, everlastingly governing, not only all the rest of the planets, but all other things in the world; wherby the world was by them held to be eternal, without either beginning or ending; and the memory then of the Creation, and of the Creator himself vanished from among them. Even so had other nations also the Sun for their chiefest Governour of the world, and thus they reasoned the Case. *Si Sol ut veteribus placuit, Dux est & moderator luminum reliquorum, & solus stellis errantibus praestat, ipsarum vero stellarum cursus ordinem rerum humanarum pro potestate disponunt, (vel ut Plotino constat, placuisse significant) necesse est ut Solem, qui moderatur nostra moderantes, omniumque circa nos geruntur, fateamur auctorem,*^a &c. If the Sun, according to the opinion of men in ancient times, be the Chief and Governour of the other luminaries, and he alone surmounting in excellency the other planets, according to the vertue of whose motions the order of all humane affaires is disposed; (or as Plotine would, is signified) it necessarily followeth that we should acknowledge the Sun, who governeth those that govern our affaires, to be the Author of all things that are brought to passe among us. ^a *Macrob. Sa-*
turn. l. i. c. 17.

Men by the glimmering light of nature knew that there was a God, but what God is, natural reason could not dictate unto them. *Plato* when he was to speak of God, as *Macrob.* relateth^c, *Dicere quid sit non ausus est: hoc solum de eo sciens, quod sciri quale sit ab homine non possit: solum vero ei simillimum de visibilibus Solem reperit. Sol ipse de quo vitam omnia mutantur,* &c. and in *Timaeo*, speaking of the eight Spheres, he calleth the Sun, *Dux & moderator, & Princeps luminum reliquorum, Cor Caeli, Mens Mundi,* &c. No creature could men see which might set out the glory, power and excellency of our God better then the Sun. *Apud Priscas Gentilitatis Nationes, nil prorsus inter creata cuncta, quod mortalium mentes in sui Venerationem alliceret, pertraheretque magis quam ipse Sol, ob nimium splendorem eminentiamque sui comperiebatur*^d. ^c *Macrob. in*
sonn. Scip. l. i.
^d *Glos. Mag. in*
Gen. c. 1.
Diodor. Sicul.
Ant. l. i. c. 2.

Not any Nation of note under heaven, but adored the Sun; and

^a S⁷ m. Ecc.
lij. l. 2. c. 8.

and had it in honour as their great God. For besides the Chaldeans, the first setters up of this idolatry, the Persians worshipped the Sun their God: and this idolatry continued in *Persia* after our Saviours incarnation. *Sozoman* sheweth us at large the Martyrdom of *Simeon* the Arch-bishop of *Seleucia*^a, for that he refused to turn from the true God to worship the Sun. And also of the Martyrdom of *Usibazar*, who was the Guardian and Bringer up of *Saboris* then King of *Persia*, yet for that he being converted by *Simeon* afore said, refused any longer to worship the Sun, he was condemned even by *Saboris* himself to die, and so was martyred.

^b Tyra. in Jer.
43. 13.

Secondly, the Sun was the Egyptians God, as I shewed before out of *Eusebius*; yea and that many yeares before *Ioseph* or any of *Iacobs* Posterity came to set their feet in *Egypt*. *Irbemesch*, in the Septuagint *Ἡλιόπολις*, was the City of the Sun, in which was the Temple of the Sun^b, wherein the Sun was worshipped, and wherein were the images of the planets, all called the images of the house of the Sun. This City was called *On*, and he that was Priest of the Sun in that City in the dayes of *Iacob* was *Potipherah*, a man in great honour with the Egyptians, else doubtlesse *Pharaoh*, when he so highly advanced *Ioseph*, would not have given him *Asenath*, that Priests daughter to wife as he did^c. In the Bishops translation he is called the Prince of *On*. And I suppose the cause thereof to be, for that the translators might think him, being the Priest of the Sun, to be the chief Priest above other Priests, as an Arch-bishop was above other Bishops, and such were stiled by them for honours sake Princes: but this *Potipherah* in the Septuagint is cal'd *ἱερὺς ἡλίου πόλεως* the Sacrificer in the City of the Sun.

^c Gen. 41. 45.

3. The Phenicians had the Sun for their God: and the idol in which they worshipped the Sun, was called *Heliogabalus*. In later times those two Emperours *Aurelius Antonius*, and *Severus Alexander*, were both of them Priests of the Sun before they were Emperours in *Rome*; the former was called *Bassianus*, the other *Alexianus*, as *Herodian*^a, who wrote this history testifieth. The former while he was *Bassianus*, and Priest to *Heliogabalus*, was highly beloved and praised for his vertues; but being Emperour, he became altogether as vicious and

^a Herod. de vi-
ta Imper. Rom.
l. 5.

and hated of the People; but most notorious did he become after such time as he married a Vestal-Virgin; and also had in *Rome*, made a marriage between his God *Heliogabalus*, and the Moon called *Urania*, the idol of *Carthage*, but the Phenicians, Ἀστροῦρχη ὀνομαζέσθαι, saith *Herodian*, they called her *Astroarche*, the Queen of Heaven. This Emperour gloried in this his marriage made; affirming ἀρμόζειν γάμον Ἡλίου καὶ Σελήνης; that it was a meet marriage, the Sun to be joyned to the Moon. This his dallying with his God, brought infamy on his name, and he is ever since known by the name of *Heliogabalus*.

4. The Sun was the Trojanes God, they had divers gods, but their chiefest were the Sun and *Pallas*. As *Belus* was the Protector of *Babylon*, so was *Pallas* of *Troy*; her Image in which she was adored, was kept in the strong Temple, or Tower of the Sun, as the Images of the Planets, with the Egyptians were kept in their house of the Sun^b: So the Image of *Pallas*, called the *Palladium*, feigned to be sent them from the Sun, was kept in the Tower or Temple of *Phæbus*, as in a place most safe, and there was it adored; and he that was the Priest of the Sun, and for that Tower, or Temple, when *Troy* was taken, was a very honourable man of the house of *Otreus* and brother to *Hecuba*, called by Saint *Augustine*, *Panthens*^c. So *Virgil* also called him.

^b Jer. 43. 13.

^c Aug. de Civ. Dei l. 1. c. 2.

*Ecce autem telis Pantheus elapsus Achivum,
Panthens, Otriades arcis, Phæbique sacerdos^d.*

^d Virg. *Æneid.*
l. 2.

5. The Sun was the Grecians god, and in *Athens*, once the chief City in *Greece*, the Court or place of Judgement was to be open, without any covering, in full view of the Sun; holding that the Judge would not dare to give wrong judgement in the sight of the Sun, who was said by *Homer* to have ἑκδικὸν ὄμμα a revenging eye, and who seeth all things, and heareth all things: according to the said blinde *Hemer*.

ἥνικα θ' ὅς παρ' ἑσπεῖος καὶ παρ' ἑπαιχόμεναι, which to do ^a Hom. *Iliad*. l. 3.
(saith, *Plato*) is the power of none but of God^b. The Court of Judgement aforesaid had its name from the Sun, and so had
the

^b Plat. d. legib.

the Judge also. The one was called *Hamaia* and the other *H'iasa'si* and their Philosophers for the generality of them, held the world to be eternal, like as the Chaldees before them did.

c See chap. 9.

d Macrob. Saturn. l. 1. c. 17.

6. The like I say for *Rome*, that was built by the posterity of the Trojane fugitives; though *Pantheus* was dead, yet they had their Temple *Pantheon*, which continued to be so called till the dayes of *Boniface* the fourth, as I shewed before c. Under divers formes and names did the Romanes worship the Sun, as *Macrobius* sheweth, *Romani solem sub nomine & specie Iani Dydimai Apollinis, &c, appellatione venerantur*: saith he d.

e Boëm. ubi de Scythia.

7. The Massagethites, that Scythian and unhumane Nation had the Sun for their God, though they would not acknowledge any other, as *Boëmus* recordeth of them. *Deum quendam, sed non Deos agnoscunt, ex Diis enim Unum Solem venerantur; cui equos immolant, ut perniciosissimo fideri, è pecoribus omnibus perniciosissimum mactent*: e.

8. The Ethiopians, Cathaines, Tartars, and other Nations worshipped the Sun their god, as the said *Boëmus* recordeth, writing of their manners and customes.

9. Doctor *Francis White*, late B. of *Ely*, in his Book against *Theophilus Brabourne* f, speaking of the Pagans in general, telleth us, that they worshipped the Sun.

Now to take off the Israelites from this Idolatry, so generally practised by the Nations, the Lord used divers means; of which this was one, that they should not have the day of the Sun for the day of his worship, but the day before that: but of this in the next chapter.

CHAP. X.

The means God used to take the Israelites off from worshipping the Sun.

THE Israelites living in *Egypt* were deeply tainted with the aforesaid Assyrian Idolatries which the Egyptians from them had learnt and set up. Doctor *Heylin* proveth out of *Cyril* that the Jews worshipped the Sun and Moon, and Host of heaven, as in those times the Egyptians did. And to the end they might acknowledge God alone to be the Creatour; their Sabbath-day was set unto them, &c.^a

It is very true indeed what Doctor *Heylin* saith of them touching their Idolatries. Insomuch, that when the Lord brought them out of *Egypt* to be a peculiar people to himself, God then used many means to draw them off from worshipping the Sun, Moon, and the rest of the Planets, all called the Host of heaven; whereof the Sun was the chief.

First, God gave them a special charge that thenceforth not any of them should serve the Sun, or Moon, &c. And that if any man or woman among them should be known to serve the Sun, or Moon, or any of the Host of heaven, then the party, whether man or woman was to be stoned to death without mercy.^b

Secondly, God charged them not to speak of those gods, or to have their names come out of any of their mouths.^c They might not call the dayes of the week by the names of the Planets, the day of the Sun, the day of the Moon, &c. as other Nations did, and do for the most part: but they called them thenceforth *the first of the Sabbath, the second of the Sabbath, &c.* Insomuch that all the Evangelists in recording the day and time of our Saviours Resurrection, say not, *In the morning of the day of the Sun*, as other Nations commonly called that time, and we now, *In the Sunday-morning*; but, *In the morning of the first day of the Sabbath*: so did they call our Sunday. Saint *Paul* also, though he wrote to the Church in *Corinth*, yet writing in the behalf of some Jews in *Judea* that were in want, called their weekly meeting day, not the day of the Sun,

^a Heyl. hist.
part. 1. p. 74,
75, 76.

^b De 1. 17, 2,
3, 4, 5.

^c Exod. 23. 13.

b 1 Cor. 16. 2. as the Gentiles cal'd that day, but the first day of the Sabbath^b, being the proper name thereof with the Jewes.

c Diod. in loc. It is true, that Saint John (though he was a Jew, yet writing not to the Jews, but to the Gentiles lately converted^c, that is, to the seven Churches of Asia^d) called *our Sunday*, not by the name of the day of the Sun as the Gentiles called it, nor by the name of the *first day of the Sabbath*, as he and the Jewes commonly called it, but he called it *The Lords day*. John called it not the day of the Sun, for he was a Jew; nor did he call it *the first day of the Sabbath*, for that he wrote to the Gentiles, to whom the name of the *Sabbath* was odious, as was the name of *the day of the Sun* to the Jewes; and we finde not that Christians who descended of the Gentiles, did in many years after this use the name of Sabbath in their writings: nor did the Jewes use the name of *the day of the Sun* in theirs. But John called it the *Lords day*, being as truly the Lords day with the Churches of the Gentiles, as was the Saterday with the Jewes.

Thirdly, the Lord caused them to alter their times which were measured out to them by the course of the Sun, as years, moneths, weeks and dayes. Whereas their year before began in *Tisri*, when the Sun was in the Autumnal Equinox; they must thenceforth begin the same, when the Sun is most remote from it, that is, in *Abib*. *Abib* now must be their first moneth, and *Tisri* their seventh, which was their first before^d. Their weeks were then wholly altered: the day of the Sun, which f See chap. 15. was the Gentiles seventh sacred day (as I shall shew anon^e) must thenceforth be with them a common or ordinary work-day; and the day which they must have for their seventh sacred day, was thenceforth to be that day, which the Lord pointed out unto them by *Moses*, that is, the day following their six dayes of gathering Quails and Manna^g, when they were ready to perish through want of food. Also to draw the people unto an awful obedience hereto, and that they might not think it to be an innovation raised by *Moses*, (as the Heathen generally thought it to be^a) the Lord confirmed this new order of their week-dayes miraculously; insomuch as on that seventh pointed out unto them for their Sabbath, there was no signe of Manna to be seen; and the portion thereof gathered the

a Cornel. Ta. Diurn. l. 21.

Trog. Pom. l. 36.

the day before, and kept unto their Sabbath-day stand not. The miraculous feeding them many years after this manner bred in them a custome of observing the week according to this new assignment. The Lord by *Moses* caused them to alter the beginning of their dayes of the week too, for whereas before they began their dayes, as other worshippers of the Sun did, at the first appearance of the Sun in the Horizon, counting the first houre of their day to begin at Sun rising, thenceforth they must begin their day for the service of God, when the Sun is furthest off from his rising. Sun-rising was the time when the Gentiles began their worship to the Sun, but theirs must begin at Sun-setting. Their evening sacrifice, was their prime sacrifice^c. Their Feast of the Passeeover must be at the setting of the Sun^d, and their Sabbaths must begin with the evening; from evening to evening were they to celebrate their Sabbaths^e, that so they may the better remember and acknowledge the Lord God their Creator and Governour; that it was he and not the Sun, Moon or Host of heaven, that wrought their great deliverance in bringing them out of Egypt.

^c Psal. 141. 2.

^d Deut. 16. 6.

^f Lev. 23. 32.

Fourthly, to bring the Israelites into the greater dislike and detestation of worshipping the Sun towards the East, as the Nations did, the Lord would that they should turn their breech or back-parts toward the Sun-rising when they worshipped him. The idolatrous Nations in those dayes, when they worshipped the Sun, Moon, or any of the Host of heaven, bowed towards the East, that is, towards the Sun-rising in honour of the Sun; but now in contempt of that idolatry the Jewes were to have their faces toward the West or Sun-setting; and their breech toward the Sun-rising, when they bowed and worshipped God. The holy place therefore in the Tabernacle was toward the West, as Dr. *Willet* proveth^h. And when the Temple of God was built, the house of God was so placed in the inner Court, as that they who came thither to pray, when they bowed had their Posteriours, (as it is in the Hebrew) towards the Sun-rising, and their faces Westward towards the house of God.

^h Willet. Syn. con. 9.

5. Lastly, the day of the Sun must no longer be their seventh sacred day. The having that day sacred might have nur-

Exod. 6. 12,
13, 23, 26.

fed them in, or have drawn them again to the said idolatry of worshipping the Sun; but that they might be taken wholly off from it, the day of the Sun was to be with them common or prophane, and another day, the day before the day of the Sun, even that which was the seventh from their first gathering Quails and Manna^k. The day which the ancient Saxons called the day of *Seater*, and we from them *Saterday*, was thenceforth to be their seventh-day sacred.

Ier. 8. 1, 2.

2 Kings 23.
12.

Yet all these courses which the most wise God took with them prevailed not, they would not be reclaimed from their idolatry, they were resolved to uphold their wicked custom; not only the meaner sort but *the Kings of Judah, the Princes, the Priests and wicked Prophets, loved, sought, served, worshipped, and walked after the Sun, Moon^a, &c.* Great charges were their Kings at, for making horses and chariots, which they dedicated to the Sun; the which good *Josiah* afterward in zeal to the Lord of Hosts did burn with fire^b. Yet could he not root out this monstrous abomination of worshipping the Sun, but they strengthened themselves therein, insomuch that even in the Temple of God, in the place where they should worship the Lord of Glory, with their faces Westward towards the house of God, they would in a most high contempt worship the Sun; and bow with their breech towards the house of God, having their faces towards the Sun-rising; Of which contempt the Lord complaineth to his Prophet *Ezekiel*, to whom he shewed their great abominations, and greater, yea and greater then those; at length he shewed him this which out-passed all the other. *Turn thee again, saith the Lord, and thou shalt see greater abominations then these, and he brought me into the inner Court of the Lords house, and behold, at the door of the Temple of the Lord, between the Porch and the Altar were about five and twenty men, with their Posteriors toward the Temple of the Lord, and their faces toward the East: and they worshipped the Sun towards the East^c.* The women were resolute to worship the Moon too, after the manner of the Heathen. *We will cer-*

Ezecl. 8. 15,
26.

Ier. 44. 17,
18.

tainly do, said they^d, whatsoever thing goeth out of our own mouth, to burne incense to the Queen of Heaven, and to poure out drink-offerings unto her, as we have done, we and our Fathers, our Kings

*Kings and our Princes, in the Cities of Judah, and in the streets of Jerusalem, &c. The Heathenish women against their time of Childe-bearing, sought and implored the Moon for ease and safety; the like custome the Hebrew women seemed to have had, who did knead their dough to make Cakes to the Queen of Heaven^f. Of this I will be sparing of my own, but deliver ^{f Ier. 7. 18,} you the very words of that learned Iohn Gregory, as he layeth them down in his *Affyrian Monarchy* thus. *The Affyrians worshipped the Moon under the name of Mylitta, which word Scatiger hath well noted, in their language signifieth Genetricem, in which sense it may not unaptly be applied to the Moon. The reason he gives for it, is, for that If the Moon did nothing help the second causes in generation, yet in the bringing forth it is evident; for this is most certain, though every Midwife hath not observed so much, that the most easie delivery a woman can have, is alwayes in the increase toward and in the full of the Moon, and the hardest labours in the new and silent Moon; which was the reason that the Midwives heretofore, (he meaneth among the Jewes as well as the Heathen) did alwayes in such a Case implore the aide of that Planet, for the safe and easie delivery of their infants; an example hereof you may have, one among many in the Comedy^a, a Terent. Act. where the woman in the extremity of her travel cries out to the dria- Moon, Juno Lucina fer opem, and this amongst others must needs be a reason why the Affyrians worshipped the Moon, and why they worshipped her under that name. The Prophet Jeremy maketh mention of this worship in the seventh Chapter, where he calleth the Moon the Queen of Heaven, as our English Translation hath very well rendred. The reason which he giveth why the women called on the Moon at such times, I omit here to relate, being the same which Physicians commonly do give. The Prophet addeth that the Women made Cakes to this Queen. This Custom of offering Cakes to the Moon, our Ancestors may seem not to have been ignorant of; to this day our women make Cakes at such times, yea the childe it self is no sooner born, but 'tis baptized into the names of these Cakes, for so the women call their Babes Cake-bread. So much Iohn Gregory, and more.**

Though Israel forsook the Covenant of their God, and went a whoring after the gods of the Nations, chiefly after the Sun:

yet the Lord was not wanting, in affording the many means aforefaid for reclaiming them, whereof this was not the leaft, in that he took them off from the memory of the day of the Sun, and affigned unto them the Saterday for their Sabbath. Concerning which we may truly fay, that as their Sabbath-day was their feventh day from their firft gathering Quailles and Manna, and as it was to begin at Sun-fetting (which *Moses* termed the feafon that they came out of Egypt^b) fo was it Ceremonial; a figne and token whereby they were known to be Gods peculiar people^c, and diftinguifhed from all Nations that adored the Sun. Unto the obfervation of which feventh day, from their firft labouring for Manna were they bound, and none but they; and they no longer then till the coming of him, of whom *Moses* their Captain faid, *A Prophet fhall the Lord your God raife up unto you of your Brethren like unto me, him fhall ye hear*^d: Even *Iefus Chrift* who is the Captain of our falvation^e: who is greater then *Moses*, who brought us out of a greater bondage then *Moses* did the Ifraelites, and who gave us not Quailles and Manna, but his own flefh; he gave us the true bread that came down from heaven, that we might live through him. After whose coming, as all other Shadows and Ceremonies, fo this of their Saterday-Sabbath from Sun-fetting to Sun-fetting did vanifh alfo. The day of Saturn was thenceforth no more holy then the day of the Sun. The Jewes might as lawfully, with their general confent, have kept the Sabbath on the Sunday as on the Saterday. Saint *Pauls* practice taught Christians then, that difference of dayes was taken away. Unto the Jewes, (faith he) *I became as a Jew*^a. When he was with the Jewes he kept the Saterday-Sabbath as the Jewes did^b. But when he was with the Gentiles that were turned unto Chrift, and imbraced the Gofpel, he obferved and kept the fame feventh fared day they did, which with them was called the day of the Sun, on which day they ufually met together^c. There arofe no fmall difference between the converted Jewes, and the converted Gentiles hereabout. The Jewes efteeming the Saterday to be more holy then the Sunday, condemned the Gentiles for Prophaners of the Sabbath, becaufe they obferved not the Saterday: and for that they kept

^b Deut. 16. 6

^c Exor. 31. 13.

^d A&S 7. 37.

^e Heb. 2. 10.

^a 1 Cor 9. 20,

^b A&S 17. 2.

and 18. 4. and

13. 14. 42.

^c 1 Cor. 16. 2.

A&S 20. 7.

kept the day of the Sun, the Jewes held them to be Worshippers of the Sun as other Gentiles were. The Gentiles on the other side upbraided the Jewes as superstitious, for their observing their set holy-dayes, (whereof their Saterday-Sabbath from evening to evening was one) which were abolished. This upbraiding and condemning one another in things indifferent St. Paul speaketh against, and writeth to the contrary in his Epistle to the *Romanes*^d, and to the *Colossians*^f. The Jewes were no more bound thenceforth by the law of God to keep their Sabbath on the Saterday then on the Sunday. The Sabbath-day by the Lord commanded to them, and to all in this law, being not this or that day, but the seventh, relating to the six dayes of our labour before-going, is the seventh day of the week with all people. Now that it may the better appear what the seventh day of the week is, and that Sunday is the seventh day of the week with us, and generally with all Christians, I will shew

1. What some have held to be a week, in *chap. 11.*
2. What a week, and what the week is; and what the seventh day of the week is, in *chap. 12.*
3. The Antiquity of weeks, in *chap. 13.*
4. What hath been chiefly objected against the Antiquity of weeks, in *chap. 14.*
5. That Sunday was the seventh day sacred with the Gentiles, in *chap. 15.*
6. Why the Gentiles after their Conversion, continued Sunday to be their standing day of the week for Gods worship; though it had been before idolatrously abused to the worship of the Sun, in *chap. 16.*

CHAP. XI.

*The Opinion of some concerning weeks.
How it's hatched from the earths supposed plainnesse.*

IT hath been the general Opinion, not only of the vulgar, but of the learned also, that the seventh day commanded us in this law, hath relation only to the six work-dayes of the Lord God, and not to the six work-dayes with men, as if the meaning of these words of the Commandment, *Six dayes shalt thou labour and do all thy work, but the seventh day is the Sabbath to the Lord thy God*, (so it is in the Hebrew) should be thus. The six dayes in which I wrought when I created all things, shall be thy six work-dayes, in them thou shalt do all thy work, but the seventh day wherein I rested thou shalt rest, and do none of thy works on any part of that day; but shalt keep that day holy, it is the day of my rest.

From hence they wil have a week to be none other with any people, but seven such dayes, whereof the six former dayes be the same with the first six dayes of the Creation, and the seventh be the same with the day of Gods rest. Weeks in use with the Jewes they held to be such; the first six dayes of their week, to be the same with the six dayes on which God wrought; and their seventh day, which was from Friday at the setting of the Sun to Saterdays Sun-setting, to be the very day of Gods rest. Though Sunday be the day following the six dayes of labour with us, and on which we rest from our labour, having wrought six dayes before, yet we do not rest on the seventh day (as they say) according to Gods example; but on the first day: from Sunday to Sunday they will not have to be a week, but from Saturday to Saturday only.

And from hence do they, who deny the Morality of the seventh-day-Sabbath teach and write, that the boundary or seventh day of the week must be the day of Gods rest; and that the day of Gods rest was the very day which God blessed and sanctified, and in this law commanded to be kept holy, and
tha

that the Jewes Sabbath only was the seventh-day Sabbath, which in this law is commanded to be observed holy; and that the Jewes Sabbath-day being Ceremonial, and abolished by the coming of the Messias, the seventh-day Sabbath in this law expressly commanded to be sanctified, is abolished also, and not to be observed by Christians; and that sith no other set day is instituted in stead thereof by any divine authority, it resteth in the bosome of the Church or Magistrates, to appoint what day they please for Gods publick worship.

Though all and every of these be very false, yet are they all by these men held to be even as true as their Creed; they little considering from how unsound and rotten a root, these and every of them have had their first spring, and that is from a supposal that the earth is plain and not round.

It is an odde, but an old conceit of some Philosophers, which afterward was held and maintained by the ancient Fathers, that the earth was not round, but plain as a Champion-field. They thought there could be no dwellers under the earth which go foot to foot against us: and that if there should be any Antipodes imagined, yet them not to be *Adams* Posterity, whom they held to have all dwelt upon the earth, and to have been all drowned except eight persons, when *Noahs* flood covered all the face of the earth. So strong did this opinion prevail with the said Fathers, as that whoever held the contrary, was counted near as bad as an Heretick. Witnesse *Vigilius* whom some call *Virgilius*, who was complained of by *Boniface* unto *Zachary* then Pope, and was degraded for holding that there were Antipodes, and that they had a Sun and Moon to shine unto them as well as to us. This story may be seen in *Avenine*^a, and in *Baronius*, who sought to cover the fact with fig-leaves.

^a *Aven. Annal.*
Bar. l. 3.

Now that the adversaries to the Morality of this law held all those tenents before-said, and that they all sprang from this error of the earths supposed plain superficies, I will next shew. For the clearing whereof I need not cite many of them, one may serve for all, being approved by them all. Neither will I tell here all that he writes hereabout, but that which chiefly concernes the point in hand.

Mr. Ironside a Reverend Divine, and of singular gifts and parts, but over-swayed by the stream of late times, doth in his book called the *Seven Questions of the Sabbath*, dedicated to the late Arch-bishop of Canterbury, *William Laud*, tell us.

First, that it is necessary, not only for the learned, but also for the weak and inferiour sort of people, to know to a minute when the Lords day or Sabbath doth begin, and when it doth end, and that for two special reasons. The one is for the Peace and quiet of their consciences, which else would be wounded and disquieted. The other is, for that unlesse the very day and the whole day be kept to a Minute, all the duties done on that day are lost. His words are these.

It is necessary to inquire of the dimonssions of this day, of what duration and continuance of time it must be^a. Amongst those things which disquiet and perplex the Consciences of the weak, concerning the Lords day, this is not the least, Where it is to begin, and how long it lasteth. For God requiring of us perfect and intire obedience, Withont diminution or defalcation; unlesse every minute of time, which the Lord requireth of us as his tribute and homage, be duly tendred to him; our whole labour bestowed upon the parts and pieces of the day is not regarded^b. It is also that which concerns the most sort of our inferiour People to be satisfied in, lest the Commandment requiring one thing, their employments another, they many times wound their consciences, and rob themselves of that Peace, which otherwise they might enjoy^c.

2ly, that God^d might have his due tribute, and the weak (if they will) may keep their consciences quiet in observing the true and full time of the Sabbath, he setteth down the precise day of the Sabbath (as he conceiveth) and the exact time to a minute when the Sabbath-day is to begin. As for the day, he tells us that the Sabbath-day, must be precisely the day of Gods rest. Thus

As soon as God had ended his work, he ordained and appointed, that the seventh day, the day of his own rest, (else he will not conceive that it can be the seventh day) should be that on which the Church should rest^d. Unlesse we rest that very seventh day in which God rested, we no more resemble his

^a Irons. 7.
Quest. pag. 2.

^b Page 126.

^c Page 127.

^d Page 21.

his rest, then a man that hath a ladder resembles Jacob that had a vision of a ladder.

c Page 93.

As for the exact time when the Sabbath is to begin and end, he tells us, that the very minute in which the Sun is in the Horizon at his rising, is the true beginning of the day, and he proveth that it must so be, for that when the fourth day at the Creation began, the Sun was then in the Horizon at his rising, so that any of the inferiour sort of people, he before spake of, may by looking in his Almanack, tell to a minute (if Mr. Ironsides rule faile him not) at any time throughout all the year, and in any place throughout the world, when the 4th day of the Creation, and the very day of Gods rest, and so consequently when the Sabbath beginneth. These are his words.

If the natural day be measured by the Revolution of the Sunne, as all confesse, sure it is that until the Sun begin his course, the day cannot begin. At what time now did the Sun set forth, upon the fourth day at the Creation? Common reason will say, when he first appeared in the Horizon. The rising therefore of the Sun in the Horizon, must needs be the first Period of the natural day.

3ly, he tells us that the Jews Sabbath-day was the day of Gods rest; and the same with that which God blessed & sanctified, making no difference between all these three. His words are these.

*a Irons. 7. Qu
pag c 123.*

That particular Sabbath-day given unto the Jews, even the day of Gods rest, is not a Sabbath, but the Sabbath, even that which God sanctified. The Sabbath must be the same with the seventh, or else there is no tolerable sense, or congruity in that law. Whereas he saith, the same with the 7th, he meaneth by the 7th, the 7th day from the Creation, even the very day of Gods rest, which he proved to begin at the rising of the Sun like as the 4th day did.

b Page 73.

Now whereas some may, and that not without just cause, doubt how the day of Gods rest which began at Sun-rising (as he saith) and the Jews Sabbath, which ever began at the setting of the Sun whersoever they dwelt, could be one and the same day. Sith that they, as well in respect of their beginnings, as also in respect of their endings are heavenly wide the one from the other: even as farre as the Sun-rising is distant from Sun-setting; between both which there must be half

a dayes

a Heyl. part. 1.
pag. 48.

a dayes difference. And so the day of Gods rest must begin either at Sun-rising before the Jews Sabbath-day began; or at the Sun-rising after. If at the Sun-rising before, that is on the Friday morning; then the Turks Sabbath (so Doctor Heylin calleth it) may more truly be called the day of Gods rest, then that of the Jews: But if at the Sun-rising after; then our Christian Sabbath-day ever began on the day of Gods rest, the which the Jews Sabbath never did.

For the wiping off this, and all such doubts, Mr. Ironside tells us both at what time, and also by what means the day of Gods rest and the Jews Sabbath was made to be one and the same day; which were alwayes two before. His words are.

b Iron. pa. 138.

When God commanded the Jews their Sabbaths from evening to evening, the order of the natural day was inverted by him; not so much looking to the number of four & twenty hours, as to the time of Israels deliverance out of Egypt, which began when the Passeeover was eaten at even^b, &c.

c Iron. pa. 138.

His meaning in these his Words may be conceived to be this: When God commanded the Jews, after their coming out of Egypt, to keep their Sabbath on the Saterdag, and to begin the same at the Sun-setting of the day before-going, that is on the Friday at the setting of the Sunne, God miraculously at an instant turned the East into the West, and so the place of Sun-rising came unto the place of Sun-setting so close, as that they kissed each other, as he saith, *the end of one consignum is the beginning of the other.*^c If such should not be his meaning; it is not to be conceived how he should make Sun-rising, and Sun-setting, or the day of Gods rest, which he saith, began at Sun-rising, and the Jews Sabbath, which began at Sun-setting, to be one and the same.

Fourthly, and lastly; he tells us that the observation of the Sabbath is abrogated; this errour is strong with him, because the Jews Sabbath-day is abrogated; he thinking no difference to be made between the Jews Sabbath-day, and the Sabbath-day here in this Law commanded to be kept holy; whereas they differ, as doeth the *species* from its *Genus*. And from hence he inferreth that it wholly resteth in the power of the Church, and Magistrates to appoint the
time.

time for Gods publique worship. His words are these.

The Observation of that Sabbath which is pretended to have been commanded Adam in Paradise, is abrogated by Christ, as he is the Messias, even that day, on which God rested, and which he sanctified^a. The letter of the Law of Moses a Iron. pa. 12. being wholly ceremonial, it must be, that the determinate time of cessation from works, together with the manner, in regard of the stricnesse thereof is wholly left to the power, and wisdom of the Church, and Magistrate^b. b pa. 225.

Now if any reasonable man will weigh these tenents of Master Ironside, he may plainly perceive that they, and every of them do flow from the supposal of the earths plainnesse. If this be true, so must the other: and if false, then so must all, and every of the other be false also: they all either stand, or fall together: and so will their contraries also issuing from the earths roundnesse. For

Let it be granted that the earth is plain, all these following will be true, and not otherwise.

1. There is but one Horizon to all nations and places.

2. The Sun was in the Horizon at his rising, when on the fourth day of the Creation he first appeared, and began his course for that day.

3. The rising of the Sun in.

Let it be granted that the Earth is round, all these following will be true, and not otherwise.

1. Every Nation and place have a several Horizon differing from other.

2. The Sun when he first appeared, was directly over some part of the earth or other, and shone most gloriously on halfe the earth, making it to be noon then in the place under him, and in all places of the same Meridian. The Sun cannot properly be said to be then in the Horizon, unlesse it be meant to some particular place or other; as in the Horizon to London, &c.

3. The first period of the fourth

in the Horizon, was the first period of the fourth day, and of the seventh day, the day of Gods rest.

4. Men who can tell exactly, when it is Sun-rising with them, may tell to a minute when the day of Gods rest doth begin with them in any place.

5. Every week-day is the same day in all places, all having the same Sun-rising.

6. The seventh day, even the day of Gods rest, is the seventh day of the week with all people, as well in *Dublin*, *Salisbury*, *Jerusalem*, *Virginia*, *Japan*, as in all other places, all having the same Horizon. Though the day of the coming of the Son of man in glory be unknown, and likewise the hour, whether at midnight, or at the Cock-crowing, or at the day-dawning, yet if it shall be on the Saturday with some, it shall be on the Saturday with all; and if it be at midnight with some, it shall be at midnight with all; or if at the Cock-crowing or at the

fourth day, and so of the day of Gods rest, was noon in some places, and one, two, three, &c. of the Clock in the afternoon in some, and eight, nine, ten, &c. of the Clock in the forenoon in some other places.

4. The wisest man on earth cannot tell, either at *York*, or at *Rome*, or at any other place, the just time when the day of Gods rest did or doth begin, within eleven hours of our day.

5. As People are distant in place, so have they different Horizons, and as their Horizons differ, so do their week-days from being the very same.

6. The day of Gods rest, which is the seventh day from the Creation, is the same universal day with all people, but it cannot be the same day of the week with all people. If the day of Gods rest be Saturday with some, it must needs be Friday or Sunday with some other people. So likewise the time of Christs coming to judge the world, if it be on the Saturday with some, it will not be on the Saturday with all, but on the Sunday or Friday with some others, also if it be at midnight with some, it shall be at Cock-crowing with other some, and at day-dawning with some others, but it will not be at midnight with all :
nor

the day-dawning with some, then so shall it be with all.

7. As the seventh day from the Creation, even the day of Gods rest, is the Saterday, that is, the seventh day of the week with all people, so be all the six dayes of the Creation, the same with the six dayes of the week with all people.

8. The seventh day which God blessed and sanctified, and commanded in this law to be kept holy, was the very day of Gods rest, which (after God had inverted the day, turning morning into evening) came to be the same day with the Iewes Sabbath where ever they dwelt; and began at Sun-setting in all places where ever the Iewes abode, as in *Arabia, Jerusalem, Babylon, Rome, Spain, Ophyr*, and in all other places, where the Iewes had never any abiding place; for all places having one and the same Horizon, must have their day to be one and the same, and to begin at one and the same time.

nor at Cock-crowing, nor at day-dawning with all.

7. As the day of Gods rest cannot be the Saterday nor the seventh day of the week with all people: so cannot the six dayes of the Creation, be the same with the six dayes of the week with all people.

8. The seventh day which God blessed and sanctified, and commanded in this law to be kept holy, was not the day of Gods rest. For this cannot any where be known when it beginneth or endeth, and if it should be known, yet all Gods people in all places could not keep the same, though they had never fallen by *Adam*. And whether there was or was not an inversion of the day made as aforesaid, yet the day of Gods rest could not be the same day with the Iewes Sabbath: for this they did or might keep from Sun-setting to Sun-setting, in *Arabia, Jerusalem, Babylon, Rome, Spaine, Ophyr*, and in all other places of their abode: but the day of Gods rest they did not, nor possibly could they keep the same from Sun-setting to Sun-setting, in all places where any of them had their abode, unlesse the surface of the earth had been plain, and

9. The

9. The

9. The Iewes had not rested on the seventh day according to Gods example, had they not rested on that very seventh day on which God rested.

10. The Iewes Sabbath-day, being the day of Gods rest, and the day which God appointed by this law to be kept holy, is wholly abolished, and abrogated by the coming of the Messias, and no other day is commanded by the Lord instead thereof, therefore it now resteth in the power of the Church and Magistrates to appoint what day they please for Gods publick worship.

9. The Iewes neither did, nor could keep that very seventh day on which God rested, in all places, as hath been shewed. But as we according to Gods example, work six dayes and rest the 7th, so did they. As the Sunday with Christians was ever the day following their 6 days of labour, so was the Saterdag with the Iewes.

10. The Jewes Sabbath-day was not the day of Gods rest, as hath been shewed. Neither as it was the Saterdag, their seventh from their first gathering Quails and Manna: Nor as it began at the setting of the Sun, was it directly by this law commanded to any. In these respects it was Ceremonial and abolished. That which is expressed in this Commandment, they and all else are still bound to; which is, that having wrought the six dayes of labour, they rest on the seventh day according to Gods example, and keep it holy to the Lord. From this neither they nor any else living is freed. It is Gods law, it will be great impiety, and intrenching into the Prerogative of the most high God, for any persons whatsoever, and under any pretence soever, to seek the alteration or change hereof: or to set and appoint any other day for Gods publick worship, in the stead of that which he himself hath set and appointed. If

<p>If the earth be plain, all and every one of the ten before-going are true ; but if round, they must be all false.</p>	<p>If the earth be round, all and e- very one of the ten before- going are true ; but if plain, they all must needs be false.</p>
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I Having now shewed the opinion of the most concerning weeks, & the ground from whence that and many other errors sprang, among which this is none of the least; *That the day of Gods rest, the precise seventh day from the beginning of the Creation, was the seventh day, which God commanded his Church in this law to keep holy*, as if the seventh day which God blessed and sanctified, and commanded us in this Law should not relate to the six dayes labour of the week in use with men where they live, but to the six first days of the Creation, and so should be with people wherever they dwell, the very day of Gods rest ; from whence all our many and great contentions about the Sabbath have been raised and fostered : I will in the next shew what weeks are.

CHAP. XII.

What a Week is.

The Seventh day of the Week is the Lords day.

A Week is the space of time made by seven whole dayes without intermission.

By seven dayes, I mean seven such dayes as are all of one and the same kinde. If any of them be horizontall dayes, they are all to be horizontal dayes, such as were the seven dayes of the Week with the Jews. And if any be meridional, they are all to be meridional dayes, as are the dayes of the week with Christians. The Jews Sabbath, or seventh day was from Sun-settish to Sun-setting; therefore so should the six dayes of their week be also. The six dayes of our week are from midnight, to midnight and therefore the seventh is not to be from Sun-setting to Sun-setting, but from midnight

to midnight also. The seventh day must relate to the six dayes before-going. The seventh day, which was the day of Gods rest, cannot relate to the six dayes of work with any people: Nor can the seventh day of the week with any people relate to the six dayes of Gods work at the creation; these were not of the same kinde of dayes with the week-dayes that now are, or at any time heretofore have been, or can be in use with men, as I have already fully proved ^a.

^a See Chap. 5.

That seven whole dayes without intermission from any time, as from Sunday to Sunday, or from Saturday to Saturday, or from Munday to Munday is a week may appear.

First, from the several names and appellations by which a week is called with people of several tongues and languages. Our ancient Saxons, & we from them call it Sennight; and two such weeks fortnight; that is seven nights, and fourteen nights. The Romans called it *Septimana*; that is, seven mornings, taking the morning for the whole day, as the Saxons did the night. With the Greeks it was called *ἑβδομας*, which is defined to be *Intervallum septem dierum*: That is, seven dayes. The Hebrews called a week not seven nights, as the Saxons did, nor seven mornings, as the Romans did, but as the Greeks did שבועה seven dayes, or שבעה that is, a seveny of dayes.

Secondly, frequently in holy Scripture, seven dayes from any set time is counted a week. *Laban bade Jacob fulfill her week*^b: meaning the seven dayes of *Leas* marriage: Such was the usual time for marriage-feasts in those dayes^c. If a woman was at any time delivered of a man-child she was to be unclean seven dayes; or a week: but if she was delivered of a maid-child^d, she was to be unclean שבועה, that is, two weeks: And so is it in our last Translation. The Lord appointed the Jews to count for their feast of Pentecost called their feast of weeks, thus. *On the morrow after the feast-day of the Passeeover* (which never fell on the same day of the week two years together) shalt thou number unto thee seven weeks^e. So that it is evident, that these their weeks for meting out unto them their feast of Pentecost, began from different times, or dayes of their Sabbathical week.

^f Levit. 23. 11;
15, 16. Deut.
16. 9

Thirdly,

Thirdly, seven dayes so succeeding each other, as that their boundary be the *seventh day*, every indifferent man wil grant to be a week. But such may be from any set time, or day. Such were the seven dayes of unleavened bread: they began sometimes on Munday, sometimes on Tuesday, and sometimes on other dayes, and never two years together on one and the same day of the Jews Sabbatical week. Yet were those seven dayes a week with them, even their week of Sweet Bread; the boundary whereof was the *seventh day*^a. There is no difference made either in respect of letters, vowels, or accents between the *seventh day* of the week of sweet bread before-said, and the seventh day of their Sabbatical week, which with them was the Sabbath-day of the Lord. The like is to be said of the weeks appointed to their Priests for their judgement in the case of Leprosie^b. And of the weeks of *Daniel's* mourning^c. By all which it is clear that a week is seven dayes succeeding each other from any set time, or day: and that if the first day thereof be known, the seventh day of the same will be known also.

^a Lev. 23. 8.
Deut. 16. 8.
Exod. 12. 16.

^b Lev. 13. 5, 27.
^c Dan. 10. 2, 3.

Next, we are to know what the seventh day of the week is, being the day here in this Law commanded to be kept holy. There is much difference between a seventh day and the seventh day. Every day of a week is a seventh day; but only the boundary thereof is the seventh day of that week. In like manner, there is much difference between the seventh day of a week, and the seventh day of the week. The seventh day from the birth of a childe is the seventh day of a week, and the boundary thereof; then was the childe a week old. The last day of the week of unleavened bread was the seventh day of a week; and so was the seventh day appointed to the Priest in the case of Leprosie, as before was shewed; but it was not the seventh day of the week, of the week whose boundary is sacred, and commanded to be kept holy. This week is the week *ἡ ἑβδομάς*, it hath some excellency in it, which other weeks have not: and that in respect of its use, constancy and universality.

First, it is more excellent then other weeks, in regard of its excellent use, which is to measure out to men what dayes are

common,

common, and what are sacred; which are their six dayes in which they may work, and which is the Lords day in which they may not work; according to the Lords own standard held out unto us in this Law. *Six dayes shalt thou labour, &c. But the seventh day is the Sabbath of the Lord thy God, &c.* God by this Law tyeth no nation to a set houre, or time when to begin their week: nor by what names they should call the dayes of their week. But he tyeth all Nations that at what time soever they begin the week, they work not on the seventh day, but sanctifie it: It is the Lords. All other weeks are for use inferiour to this. Other weeks may serve for to shew the just time for payments of monies, weekly or monethly billeting of souldiers, taking of journeys, and for a thousand other reckonings in Civil affairs, but all inferiour in use unto this.

Secondly; other weeks are more inconstant then this; they vary in one and the same place, or else continue but a short time. The weeks of Sweet bread varied every yeare with the Jewes, like as their Passeover did, which never fell on the same week-day two yeares together, but were as unconstant as the Moon: Weeks for payments of moneys, billeting souldiers, &c. are of short continuance. Of those that do use them, seldom or never do all of the same City or Town begin them at the same time; Whereas weeks in use for pointing out the seventh day sacred are constant.

Thirdly, other weeks are not generally in use with all. All do not billet by the week, nor pay, nor receive wages by the week, neither do men generally make their reckonings and accounts by weeks. But weeks for measuring out the six dayes of labour, and the seventh day sacred, have been in use with all People and Nations of any note and fame, not only with Christians and Jewes, but also with Turks and Heathen-Nations. Though the week was not the same with them all, and therefore their seventh day sacred could not be the same with all; yet all had seven dayes to the week, and all had the seventh day of their week sacred. The Turks seventh sacred day with them called *Algama* is on our *Friday*, because on that day *Ma-*

homet fled from *Mecha* to *Jethrib*. The Jewes kept their seventh

venth sacred day on our *Saturday*, beginning the same on *Friday* at the setting of the Sun, because at that time the Israelites first began their six dayes of gathering Quails and sustenance; as may appear in *Exod. 16*. And because at that time of the day their deliverance out of *Egypt* was assured and sealed unto them^b, and also for that the Lord commanded them^b *De. 1. 6. 6.* to do so^c. And Christians keep their seventh day sacred on^c *Lev. 23. 32.* the Sunday, beginning the same with the morning; chiefly for that our Lord and Saviour at *Jerusalem* made his glorious Resurrection on the Sunday morning. The Gentiles also had the Sunday for their seventh sacred day, though they kept it sacred in honour of the Sun, of which I shall say more anon^d. *See chap. 15.* In these respects this week may truly be said to be more excellent then all other, and the boundary thereof to be not only the seventh day of a week, but the seventh day of the week.

CHAP. XIII.

The Antiquity of weeks proved.

THe Antiquity of weeks may be gathered First, from that it hath been the general practice of most Nations, to have just seven dayes to the week: and every particular day of the week to bear the name of the same Heathenish god, or planet with them all; even with those Nations between whom there was no commerce or traffique; and were unknown the one to the other. How can it be conceived, that many Nations should have neither more nor lesse then seven dayes to the week, and to have the day of the Sun to be Sunday with them all, and the day of the Moon to be Monday with all; and so every week-day to be the same with them all; (except with the Jewes and Turks, who only as far as I can reade of, altered their week, the Jew beginning the same on the Sunday, and the Turk on the Saturday, for the reasons before given) had not their Ancestors (before ever they were dispersed, far from the land of *Shinar* and *Assyria*) under the Assyrian Monarchy, in the time the planets were held the gods of

the world, so counted the week, and called every week-day by the name of the same planet, as now generally we do.

They who shall be alive in *America* three hundred yeares hence, and see there so many Nations of different tongues, and all to have just seven dayes to the week, and all to have Sunday for their seventh sacred day, and call every of their other week-dayes alike, will they not say or conceive that this could never have so happened, had not their Ancestors in *Europe* observed weeks, and had just so many dayes to the week, and call every day of the week by the same names before ever they removed thence, and were dispersed into so many and various plantations in *America*? The like may we well conceive of the ancient Saxons, Romanes, Egyptians, and other ancient Nations, that it could never so have happened, that every of them should have weeks, and just seven dayes to the week, and every week-day to be called by the name of the same planet with them all, had not their Ancestors under the Assyrian Monarchs, who first set up the idolatry of worshipping the planets, observed seven dayes to the week, and called the week-dayes by the same names of the planets, before they came to be planted abroad in several Nations.

Secondly, *Adam* at first had no other measure to mete out his age and time, but dayes and weeks. These he had from the Lords standard, who having wrought six dayes and rested the seventh, did sanctifie the seventh day. *Adam* knew all creatures at the first sight of them, and gave names to the creatures suitable to their natures. He knew them to be not eternal, nor a year old, and therefore might as well know their age to a day. When the Lord brought *Eve* unto him he knew her by sight. He knew she was not three dayes, nor a day old. He knew that she was made of him, and on the same sixth day in which he himself was made; and that the Lord on the next day rested from his works of Creation. By this patterne and standard of the Lord, he might mete out time by weeks before he could have any experimental knowledge of moneths and yeares, which were afterward in time gotten by observation of the course of the Sun and Moon. And we finde, that in ancient times there was much difference and variation in the count

count of yeares and moneths with people: Some had but three moneths, some ten, the Jewes had sometimes twelve, and sometimes thirteen moneths to the yeare. Their moneths did also much differ for length, but never was the week counted to be more or lesse then seven dayes with any people.

Thirdly, from the testimony of sundry learned and pious Writers. *Chrysostome* thus, *Jam hinc ab initio doctrinam hanc nobis insinuat Deus, erudiens in circulo hebdomada diem unum integrum segregandum, & reponendum ad spirituales operationes*.

a Chrys. Homil. 10. in Gen.

Aug. Stenchiu on *Gen. 2.* speaking of the seventh day, affirmeth it to be *in omni aetate inter omnes Gentes, venerabilis & sacer.*

Beda in his *Hexameron* testifieth, that the rest of the seventh day *semper celebrari solebat.*

They who compiled the book of Homilies, tell us, *That it is according to the law of Nature to have a time, as one day in the week, wherein we ought to rest from our lawfull works*.

b Hom. for the time of Prayer. c Heyl. part. 1. page 5.

Mercer commended by *Dr. Heylin* for a learned Protestant, is of opinion, that the first Fathers being taught of God, kept the seventh day holy.

Philo Judaeus also maketh this challenge, *Quis sacrum illum diem per singulas hebdomadas recurrentem non honorat?*

d Phil. de vita Mos. l. 2.

Josephus to the same purpose, *Neque est ulla Civitas Gracorum aut Barbarorum: neque ulla gens ad quam septimi diei, in quo vacamus, consuetudo minime pervenerit.*

f Joseph. Cont. App. l. 2.

Fourthly, from the testimony of ancient heathen Poets, such as *Homer, Hesiod, Gallimachus & Livius*, who have spoken very laudably of the Creation and of the seventh day. This knowledge of the Creation, and of the seventh day, and consequently of the count of dayes by sevens or weeks, they could not have but by tradition, or from the Books of *Moses*. From the Books of *Moses* doubtlesse they had it not, for they were not extant in the Greek tongue, untill *Ptolomie* prevailed to get seventy two Seniors of the Jewes to turn them into Greek, which was many hundreds of yeares after *Homer*. While-as the Kingdomes of *Israel* and *Judab* flourished, the Gentiles could never get the least parcel of sacred Scripture. The Jewes counted.

g Clem. Alexan. Strom. l. 5.

a Jo. Greg. dif-
course of the se-
venty, &c.

b Trog. l. 36.

c Gomar. de
Sab. p. 113.

counted it to be an high prophanation of the Books of *Moses*, if they were any wayes communicated to the Heathen. *John Gregory* plentifully sheweth and proveth, that before this interpretation was made by the said 72 Seniors, the Heathen had no light from the Books of *Moses*^a. If it should be supposed that the Poets got the knowledge of the seventh day from the Books of *Moses*, then must it be the Jewes Saterday-Sabbath which they spake so laudably of; but they knew that to be an holy day with them no ancienter then *Moses*. *Septimum diem more Gentis Sabbatum appellatum in omne ævum jejuniu sacra- vit Moses*; *The seventh day with that Nation, called the Sabbath Moses made a perpetual Holy day*, saith *Trogus*^b; for which supposed innovation brought in by *Moses*, the Heathen generally envied them, and their Poets wrote very disgracefully of them about their Sabbath-day. It was not then from *Moses*, but by tradition, that they had the knowledge of the Creation and of the seventh day.

Fifthly, *Gomarus*, who with all his might opposed the Morality of the Sabbath-day, doth yet acknowledge, that *Adam*, *Methuselah*, *Sem* and *Abraham*, had knowledge of the Creation and of the seventh day^c; And why not *Moses* also, and thousands beside them? *Moses* indeed had a full knowledge by divine revelation, and infallible inspiration by the Holy Ghost, which guided him in the Historical relation of the Creation of all things, and of the day of Gods rest, as well as of other things related in his books, yet questionlesse he had some general knowledge by tradition, of most things he wrote of, as they were delivered from father to son unto his dayes. It would have been a very wilde conceit of *Gomarus* to think, when he wrote that the knowledge of the Creation and of the seventh day, came from *Adam* to *Methuselah*, and from him to *Sem*, and from *Sem* to *Abraham*, that the knowledge thereof was intailed to the heires male, or to some persons in a lineal descent from *Noah* to *Abraham*, and not to others also. Incredible is it, that *Noah* should teach the knowledge thereof to *Sem* only, and not to *Cham* and *Japhet* too; and that *Sem* should reveal the same to *Arphaxad* only, keeping it as a secret from all other his sonnes and daughters: and that *Ar-*
phaxad

phaxad should do the like unto *Sala*, and he to *Heber*, and he to *Peleg*, and he to *Ren*, and he to *Serug*, and he to *Nahor*, and he to *Terah*, and he to *Abraham*: and that none of them should impart that knowledge to any other of their sonnes and daughters: and that the remembrance, as well of the seventh day, as of the Creation, was wholly extinct with *Abraham*. Without all peradventure *Cham* and *Japhet*, and their Posterities had and retained the knowledge thereof for many generations; some of them to the dayes of the before-named Poets, and long after too. *Orpheus*, *Æschylus*, *Aratus*, *Pindarus*, *Epicharmus*, and others mentioned by *Clemens*, could esse never have spoken so truly of *Jehovah*, (whom they called *Jove*.) as he relateth them to have done^a.

a Clem. Alex.
Strom. l. 5.

Sixthly, from the testimony of those who have been the chief Writers against the Sabbath.

1. Mr. *Ironside* professeth that he maketh no question, but that the Heathen who never heard of a seventh-day Sabbath, have weeks as well as moneths and years^b. But he thinks they had the knowledge hereof by the subdivision of moneths, as if knowing most of our moneths to consist of one and thirty dayes, by subdividing them there must be just seven, rather then eight dayes to the week. And a little after, *It is true*, saith he, *that Clemens Alexandrinus brings many Authorities out of Homer, Hesiod and Callimachus, to prove that the very Heathen knew that the seventh day was to be kept holy*^c; which they could not know or do without the observation of weeks, but herein he holds them to be thieves of holy things, having stolne this light out of *Moses* writings, which they had translated: whereas the Heathen had not *Moses* books translated, hundreds of years after *Homer*, as I before shewed; concerning which I referre the Reader to that learned Discourse of *John Gregory* of the seventy Interpreters.

b Irons. chap. 4.

c Irons. chap. 9.

2. Dr. *Heylin* in his History of the Sabbath, and in the second part, tells us, *That Christians of the first ages called the dayes of the week according as they found the time divided, and that we retain those names amongst us (whereat some are become offended) which were commended to us by our Ancestors, and to them by theirs*^a. He sheweth out of *Polydore Virgil*, that Pope *Sylvester*

a Heyl. Part. 2.
hating pag. 61.

hating the name and memory of the Gentile gods, (by whose names they called the week-dates) gave order that the dates should be called by the name of Ferix, and the distinction to be made by Prima feria, Secunda feria, &c. And out of Honorius Augustodunensis, that the Hebrewes call their dates, (he meaneth their week-dates) the first of the Sabbath, &c. The Pagans thus; The day of the Sun, the day of the Moon, &c. And Christians thus; The Lords day, Feria Prima, &c.^b He saith further, That they are more nice then wise, who out of a desire to have all things new, would have new names for every day (of the week he meaneth) or call them as sometimes they were, The first day of the week, the second day of the week, &c. and all for feare lest it be thought that we do still adore those gods whom the Gentiles worshipped. St. Augustine as it seems, had met with some this way affected, and thus disputes the Case with Faustus Manichæus. The Gentiles (saith the Father) gave unto every day of the Week the name of one or other of their gods: and so they did also unto every moneth. If then we keep the name of March and not think of Mars, why may we not preserve the day of Saturn and not think of Saturn? Dr. Heylin addeth, Why may we then not keep the name of Sunday, and not think of Phœbus or Apollo, or by what other name soever the old Poets call him?^a

^a Heyl. par. 2.
Pag. 63.

3. Dr. Francis White, late Bishop of Ely, who hath also written against the Morality of the Sabbath, doth yet acknowledge one day in seven for Gods worship, to be most agreeable to reason^b, which presupposeth weeks to be from the beginning, unlesse men were then void of reason.

^b Dr. white
de Sab. pag 90.
107, 151.

4. Gomarus also, who hath stoutly written against the Sabbath, doth confesse that Methuselah, Sem and Abraham, retained the knowledge of the Creation, and of the seventh day^c, though he will at no hand grant that they kept it holy, yet their retaining the memory and knowledge of the seventh day, proveth them to have observation of weeks.

^c Gomar. de
Sab. p. 113.

Seventhly, they who compiled the book of Homilies, tell us, That it is according to the law of nature to have a time, as one day d Hom. for the in the week, wherein we ought to rest from our lawfull works^d; time of Prayer. but this could never be done without the observation of weeks.

Lastly,

Lastly, Dr. Twisse sheweth and proveth, that the distinction of time by weeks, was observed by the Gentiles from all Antiquity, and confirmeth the same out of many learned Writers, to whose book of the Morality of the fourth Commandment I referre the Reader, and therein chiefly to these pages, 12, 13, 15, 59, 60, 63, 77, 78, 151, 152, 153, 189, 199, 200, 208. to 214. As also to Rivetus, de Origine Sabbati, and therein chiefly to the pages, 15, 16, 63, 64, 65, 66. to 81.

CHAP. XIV.

Objection against Antiquity of weeks answered.

The houely Government of the Planets is feigned.

There be many who have published abroad to the world, that there is a certain hourly Rule or Government which the planets have given them of the Creator, by which every of them successively, and in a vicissitude, doth govern his hour according to this common distich,

*Cynthia, Mercurius, Venus, & Sol, Mars, Jove, Saturn,
Ordine retrogado sibi quis vindicat horam.*

Hence they say, that until this houely Government was by skilful Astronomers found out and known, the Gentiles had no weeks, and having no weeks they could not have the seventh day sacred; supposing none before this to have weeks but the Jewes only, and therefore none but they to have a Sabbath-day.

Among many other Doctor Heylin was of this opinion, who from hence doth argue the Sabbath-day not to be moral, being not observed or known but by the Jewes only. He would have us take it for granted, that no Nation without the knowledge of Astrology, (the Jewes excepted) whereby men came first to know the planets houely Government, and so consequently what planet governed the first hour in every day, could have weeks, or call the week-dayes by the names of the planets. The Gentiles (saith he) following the motion of the planets, gave to each day the name of that particular planet, by

^a Heyl. par. 2.
pag. 61.

^b Heyl. part 1.
pag. 84.

^a Heyl. par. 1.
pag. 84.

which the first houre of the day was governed as their Astrologers had taught them^a. And he assumeth that Astrologers found out this knowledge of the Planetary government but in later times. All the Chaldean Astrologers, all the Magicians among the Persians he held to be ignorant herein, and therefore during the Assyrian and Persian Monarchy weeks not to be in use. Yea he tells us farther that neither the Greeks, nor Romans when they were in their greatest flourish for Arts and Empire had weeks, because they had not as then gotten this supposed excellency of Astrology, to know by the motions of the planets, what planet governed the first hour in every day^b. Though the planets had (as some say) this orderly and hourelly government, even from the day of their creation; Yet the Doctor holds that neither Plato, nor Pythagoras, nor any of the famous Astronomers before Eudoxus, had gotten this excellency. First saith he, the Greeks learnt the motions of the planets of Eudoxus, and therefore could not know the week before. He doth grant that they might have great Astrologers among them, and yet be ignorant of this hourelly government of the planets, whereby they constantly point out the week and the dayes of the week. For he saith of the Romans, that they were well enough acquainted with the planets in their later times; Yet they divided not their Calendar into weeks till neer about the time of Dionisius Exiguus, who lived about the year of Christ 520^a. But he holdes that they (being ignorant of the Scriptures) could not have weeks before they had gotten this knowledge by the motions of the planets. And from hence concludeth, that the Chaldees, Persians, Greeks, and Romans, all the foure great Monarchies did observe no Sabbaths, because they did observe no weeks.

In answer hereunto I say, that if it be true which the Doctor would; that without the holy Scripture weeks could not be known but by the knowledge of the said hourelly government of the Planets; and that this government of the Planets was not found till the Egyptians of late times, and Eudoxus from them had gotten the knowledge thereof; it must needs be confessed, not only what the Doctor thence inferreth, that

that all the four great Monarchies did observe no Sabbath, because they did observe no weeks. But that the *Patriarchs* before the flood, and all Nations, and people whatsoever (the Jews only excepted) were without a Sabbath-day, and could not have the seventh day sacred with any of them till about the time of *Endoxus*, who was *Plato's* scholler, because they neither had nor could have weeks before.

But for answer in plain termes: It is very untrue what the Doctor alleadgeth. There was never any such hourly government of the planets found out, but feigned. Neither had the week-dayes their names first from the planets governing the first houre of the day. Both which I will clear and make apparent.

Touching the former; There is no such houely government found out in deed and truth; but there hath such an one feigned to be; and that upon a new order, or situation of the planets made by Astronomers in later times.

For in ancient times the Moon was held to be the lowest planet, and the Sunne to be next unto her, and all the other five planets to be above the Sunne. This was the order of the planets generally held in ancient times by Astronomers, excepting very few, as *Aristarcus*, *Samius*, and two or three other whom *Copernicus* follow'd making the Sunne to be below them all; but afterward, about *Endoxus* time, or not long after, Astronomers partly by the aspects and parallaxes of the planets, and partly by the difference of the time, in which they finished their courses, found out a new order and situation of them; making the Sunne to be the middle planet, three to be above him, and three below him; according to this common versicle,

Post *S I A I S U M* sequitur ultima *Luna* subest.

This new-found order of the planets set many Wits to the grinding-stone a sharpening to bring forth some rare inventions in laud of the planets new situation. Two whereof, that were more remarkable remain yet in memory. The one was that *διατάξις*, which (as many say) was the ground of Musick^a. Feigning the weekdayes to answer the supposed harmony of the Spheres; every fourth planet in that order

perpetually to found out the name of the next succeeding day. The other was this hourly government before-said, first brought to light in *Egypt*, as is supposed; by which it will so fall out, that let every planet be supposed to govern his hour successively according to this new order, it will so fall out, that the planet which shall come to rule the first hour of the next day, will be the very same whose name that day doth bear. Both these I confesse, are very witty: but a mere fanfie. And they, who urge from hence, that the planets have such an hourly rule, and government given them by their Creatour, by which every one in seven dayes doth constantly, and by course Rule the first hour of a week-day, and that thereby men came to have seven dayes to the week, and to call the dayes of the week by the names of the planets orderly, as they came to governe the first hour of the day, are meerly deluded. For had there been in truth such an hourly government given them, and had they exercised the same; then sure

First, *Adam* should have gotten this knowledge before all men. And then it would follow hence, that men had weeks from the beginning, even from this hourly Rule of the planets: but indeed, *Adam* had better ground for weeks, then the Planets could afford; which was Gods working six dayes and resting the seventh.

2. If *Adam* had not known this rarity, or if he had known it, and would reveal it to none of his children; Yet the Astrologers before the flood would doubtlesse have found out the same: they were most excellent in the knowledge of Astrologie, as *Josephus*, and many other in their writings tell us. they had such experiments in, and of their observations, which men in future times, living not the tenth of their dayes, could never attain unto. Doubtlesse had there been such a Rule indeed, they would have known it; and also written this rarity in those Pillars *Josephus* mentioneth^a, that future ages might not be ignorant thereof. Surely those long-lived Astrologers deserved not to be of that name and fame, if ignorant of the said hourly government of the planets, had there been any such Rule, or government then in being.

^a *Joseph Anti.*
Ju 1. 1. c. 4. 8.

3. If it be supposed that none before the flood were such excellent Astrologers, yet the Chaldees, whose Religion was in adoring the Host of Heaven, and in searching after the motions and effects of the Planets, who bestowed their whole time therein, even from their childehood: who instructed their little children in the knowledge of the starres^b, as we teach children the Catechisme; these I say of all other since the flood, should have been the finders out of this Rule and Government of the Planets had there been any such among them. A vanity is it to imagine, that such an excellency should be kept secret from the Creation during thousands of yeares, and not found out till in late times, by some Egyptians of no note or name; whereas the discoverers thereof (had there been such a thing indeed found out) deserved to have their names ingraven in marble for their lasting memory to all succeeding ages.

^b Boëmus ubi dicit
Assyria.

4. If this houely Government be really true, then there can but one planet govern the first houre of one and the same day, at one and the same place; and which shall give name to that day; if otherwise, then this houely rule is not sound, but feigned. Now we know, that one and the same day at one and the same place, may be *Friday*, *Saterday* and *Sunday* to several persons. I will clear this in Dr. Heylins own words.

Suppose (saith he) that a Turk, a Jew, and a Christian should dwell together at Jerusalem, whereof the one doth keep his Sabbath on the Friday, the other on the Saterday: and the third sanctifieth the Sunday^a (he would not call Sunday our Sabbath, as he doth Friday the Turks Sabbath). Then, that upon the Saterday the Turk begin his journey Westward, and the Christian Eastward: so as both of them compassing the world, do meet again in the same place: the Jew continuing where they left him. It will fall out, that the Turk by going Westward, having lost a day; and the Christian going Eastward, having got a day; one and the self-same day will be a Friday to the Turk, a Saterday to the Jew, and a Sunday to the Christian. Sith then one and the same day came to be a Friday, a Saterday, and a Sunday unto these three by their travel, there must be three several planets to govern the first houre of that day; or else the planets must by little and

^a Heyl. part. 11.
p. 48.

little.

little have gotten and lost a whole course of governing, as the travellers did by little and little gain and lose a whole day by their travel; both which will shew this hourly rule of the planets to be both vain and feigned.

Touching the later, that week-dayes had not their names from the supposed hourly rule of the planets, may from these reasons be gathered.

First, this houely rule doth flow from the names of the week-dayes, and not the week-day names from it. Men must first know by what planets name the day is called, before they can tell what planet must govern the first houre thereof. For suppose the two travellers before-said, the Christian and the Turk, had met at any place before they had ended their journey: it must be as Dr. *Heylin* hath demonstrated the like^a, Sunday then with the Turk, when it was but Saterday with the Christian then at their meeting. Now let the most skilful of Astrologers be demanded, what day it should be unto them both, either Saterday or Sunday? whether the Sun or *Saturn* ruled the first houre thereof? he will answer as the Chaldees did *Nebuchadnezzar*, *There is not a man upon the earth that can shew this matter* ^c. Yea though the place where those travellers met were made known also, yet would the question remain unresolvable, unlesse there be some line or other supposed, where the planets should begin their Government, and from whence the calculation is to be made: but in that supposal there is no certainty. Now if the said travellers agree together, to have that day of their meeting to be Sunday, then any Astrologer will readily tell them, that the Sun was he that ruled the first houre thereof: or if they make it Saterday, then *Saturn* was he. First therefore the week-dayes must be known, before men can know the said planetary Rule and Government. I would not have any conceive, that by the Planetary Rule and Government, I should mean here that Government and Lordship, which the planets are of old said to have in their own home and houses; it is the houely Rule of the Planets, mentioned in the beginning of this chapter that I mean. I confesse my self to be but little skilled in the one; but this, he that hath but the use of a paire of Globes may demonstrate to be false, and to have no truth in it.

^a *Heyl. par.* 1.
f. 46, 47, 48.

^c *Dan.* 2. 10.

2. The Germanes had weeks, and called the week-dayes by the names of their gods whom they adored, which were the seven planets, and this long before they came to have any knowledge of this houely rule of the planets, which *Henricus Hassianus* got in *Paris*, and then after taught the same in *Vienna*; and that not yet foure hundred years since. The Doctor saith, *That the Grecians had not weeks till Eudoxus had taught them this excellency in Astrology, which he brought from Egypt a little before; he might with as much truth have said, that the Germanes had not weeks, till Henricus Hassianus had taught this knowledge in Astrology, which he brought from Paris a little before.* There is the same reason in them both, but this is known to be far from truth. If any say that the Germanes had learnt to have weeks, and to call the dayes of the week by the names of the planets, since the said houely rule was found out, and that either from the Romanes or Grecians, or from some other Nation with whom they lived, before they came to inhabit in *Germany*: as the French, the English, the Dutch, and other people in *America* have weeks, and call the week-dayes by the same Names those Nations did, with whom their Ancestors lived before they came into *America*. My answer is, they are much mistaken; for *Germany* was a very ancient Kingdom, as *Theodore Bibliander*, and *Verstegan* also do acquaint us. *Twisco*, who before he died was a King, and the first King of the Germanes was borne long before there was a Monarchy of the Romanes, Grecians or Persians either. He was ancients then *Abraham's* father. *Bibliander* thus writeth of him, *Tuisco quem aliqui putant, &c. Tuisco, whom some think to be Aschenaz, the Nephew of Noah erected the Kingdome of Sarmatia, and from whom the Dutchmen are called Teutihen.* *Tacitus* holdeth him to be the sonne of *Terra* or *Arezia*, *Noah's* wife^a. *Mannus* who was *Twisco's* his sonne, and the second King of the Germanes, was borne not twenty years after *Abraham*. And *Wigwoner* their third King was born before *Abraham* went out of *Ur*, a town of the Chaldees, and therefore according to *Bibliander*, before the Egyptians had learnt Astrology. For it seems the Egyptians as well as other Nations, severing themselves from *Noah's* Po-

^a Theod. Bibl.

^a *Josepb. Antiq. Jud. l. 1. c. 15, 16. See chap. 9.*

sterity, remaining about *Chaldea*, *Affyria*, and other parts of *Shinar*, busied themselves so about their new plantation in *Egypt*, that they neglected and forgot *Astrology*, till *Abraham* came out of *Chaldea*, and went down into *Egypt*, where, as *Josephus* saith, he taught *Astronomy* unto them, being ignorant thereof before^a. The *Germanes* were a Nation and a Kingdom before *Eudoxus* knew what a planet was. *Verstegan* also tells us, that the *Saxons* had in ancient times the seven planets for their gods, whom they called *Son*, *Mone*, *Tuisco*, &c. and also called the dayes of the week by the names of those their gods, before ever they had any Commerce with the *Grecians* or *Romanes* either.

3. Week-dayes bear the names of the planets, not from the said late invented houely rule, supposed to be given them by God when he created them, but as they were the Heathens gods, and were orderly worshipped and adored by them. Thus the day we call Sunday. was by the Heathen anciently called the day of the Sun, because of all the planets who were held to be the Lords and Governours of the world; he was that Lord and Governour which had special worship done unto him on that day, and for that his worship began with that dayes beginning, even at the Sun-rising, (for at that time did the Heathen begin their worship to the Sun, and to every of the rest of the Host of heaven, as I have shewed before,) which was the first houre of the day with them; he hath been said and held, to begin his Lordship or Government on the beginning, or first houre of that day; and hence is it that that day was by the ancient Heathen called the day of the Sun: the like may be said of the other names of all the week-dayes.

That the week-dayes were by the Heathens called by the names of the planets, as they were the Heathens gods adored by them is evident, not only from the testimonies of sundry learned men, but also from Dr. *Heylins* own pen. He himself doth say as much, for ask this question of him, and he will tell you yea; and saith, *That they are more nice then wise, who out of a desire to have all things new, would have new names for every day, or call them as sometimes they were, the first day of the week.*

week, the second day of the week, & sic de ceteris; and all for fear
 lest it be thought that we do still adore those gods, whom the Gen-
 tiles worshipped^a. Ask by whose Authority he proveth week-^{a Heyl. part. 2.}
 dayes to have their names from the gods of the heathen? He ^{pag. 63.}
 tells us by St. *Augustines*, and alledgeth these his words, *Deo-
 rum suorum nomina Gentis imposuerunt diebus istis, &c.* The
 Gentiles (saith the Father) gave to every day of the week the name
 of one or other of their Gods, &c. Ask him again why Pope *Syl-
 vester* changed the names of the week-dayes, and would no
 week-day to be called by the name of any of the planets, but
 all to be called by the names of *Feria prima, Feria secunda, &c.*
 was it, for that *Endaxius* had learn't the aforesaid Government
 of the planets, and so he, and other Astrologers after him
 taught this rariety in their schooles, whereby many (admit
 all) Grecians had weeks, and called the week-dayes by the
 names of the planets; as their Astronomers taught them; and
 now the Pope fearing lest the Romanes from the example of
 the Greeks should in time come to have weeks (for till that
 time, and after that too, until the Romanes had admirted
 Christianity throughout their Empire; Dr. *Heylin* saith they
 had no weeks^b) and should call the week-days by the names of^{b Heyl. part. 1.}
 the planets, as the Grecians did? No sure, it was for that the^{pag. 84.}
 Gentiles generally, as Romanes and Greeks, did call the
 dayes of the week as they were taught from their Ancestors,
 and they from theirs, even by the names of their gods which of
 old they adored, who were the seven planets; and for that
 Christians also generally (except Jewes) did call them so in
 like manner, as their Heathen Ancestors did, even in the time
 when this Pope lived: which so displeased the said Pope, that
 in detestation of the memory of those Heathen gods, he chan-
 ged the names of the week-dayes, and decreed to have them
 called by the names of *Feria*. Dr. *Heylin* proving this, citeth
Polydore Virgil for his authority, *Sylvester Romanus Pontifex
 ejus nominis primus. vanorum deorum memoriam in abhorrens^a,*
 &c. *Sylvester* the first Pope of that name, hating the name and^{a Po. Vir. de}
 memory of the Gentile gods, gave order that the dayes should be cal-^{Inv. rerum. l. 6.}
 led by the name of *Feria*^b, &c. Had the planets such power and^{c. 5.}
 vertue given them of God, so to govern by an houely course,^{b Heyl. part. 2.}
 as ^{pag. 62.}

as that thereby every week-day was designed and pointed out, *Sylveſter* had cause rather to magnifie the Creator, who revealed the knowledge hereof unto ſome, which was kept ſecret from all generations till then; and to have in love, and laud the Parties though Heathen, to whom the Lord had made known this rarity, whereby the Grecians had weeks in his life time; and the Romanes and other Nations might in ſhort time come to have weeks alſo, then to bear ſuch ſpite and hatred to the planets for ſuch their vertue given them, or to the finders out of this Planetary Government, as ſhould move him to take away the memory either of the Planets, or of this their Government, or of the finders out thereof, by changing the names of the week-dayes; ſure his diſlike and hatred was againſt the idolatry of the Heathen, who ſtill continued to count the Planets as gods, and to call the week-dayes by their names: hence is it that he made the change, even to take away theremembrance of their names out of mens, eſpecially out of Chriſtians mouths.

Thus having now been ſhewed, firſt that there is indeed no ſuch hourly Government as is pretended; And ſecondly, that the week-dayes had not their names from thence: Any man may ſee the weakneſſe of Dr *Heylins* principal argument, to prove thereby, that neither of the foure great Monarchies, nor any People elſe, the Jewes only excepted, had weeks, and therefore no Sabbath.

CHAP. XV.

Sunday was the ſeventh day with the Gentiles.

Sunday continued to be the ſeventh day of the week with Chriſtians.

HAVING declared what weeks are, and the long continuance of them; and alſo answered the main objection made againſt their Antiquity; I will now endeavour to make apparent, that Sunday was not only a ſeventh, but the ſeventh day with the Gentiles.

Concerning which it hath already been proved, 1. That the
ſeven

seven planets were of old the Gentiles gods. 2. That the seven dayes of the week were deputed to those their gods; and as *John Gregory* doth assure us ^a in his *Assyrian Monarchy*, ^{a Jo. Greg. in his Assyrian Monar. 1.} that the dayes of the week were called of the Assyrians by the names of the same planets, unto whom the week-dayes were severally dedicated; and that all Nations did from them call the dayes of the week in like manner. 3. That the Sun was of all their gods held the chiefest and supreme.

Now common sense and reason will tell us, that the day which was by them dedicated to their chiefest God, and bare his name; the day of the Sun, which we call Sunday, must be with them the chiefest day of all the seven in their estimation; and therefore was it with them not only a seventh day of the week, but the seventh day *καὶ ἑβδόμη*.

Neither was Sunday the 7th day of the week with the idolatrous Gentiles only, but was also, as it is most probable, that seventh day which the Patriarchs before the flood held to the honour of the Creator, in remembrance of the Creation, and of Gods resting on the seventh day. For when *Nimrod* otherwise called *Saturnus Babylonicus*, *Belus* his sonne, and other Potentates of *Assyria* and *Chaldea*, had idolatrously set up the whole Host of heaven, that is the Sunne, Moon, and the other planets, with constellations subservient to them; which of the seven dayes of the week, will any reasonable man imagine, did they dedicate to the honour of their greatest god the Sun, rather than that, which before was held to the honour of God the Creatour? surely not any other. And when these Assyrian and Chaldean Powers had, as much as in them lay, robbed God (if I may so say) of his Titles, Attributes, Providence, Works of Creation, Government and Worship; and gave the chief of all their spoiles to their chiefest god the Sun; *Nimrod* giving him the name *Baal* ^b, which he afterwards assumed to himself ^b, *Belus* giving him the name *Jove* ^b, (^{b Jo. Greg. Ass. Monar. 1.} *Jehovah* in the Hebrew) the which he assumed afterward unto himself ^b, and was called *Jove Bel* ^c. They called the Sun God, ^{c Biblian.} and held him the God of Gods, and Lord of Lords, and Governour of all things: and that the world was not created, but was from everlasting governed by the planets, the Sun being

being chief and soveraign Ruler: Would they not do the like, may any one think, with that day which was held to the honour of the Creatour? All that was known to be for the worship and honour of God the Creatour, they gave to the honour of the Sun; and therefore doubtlesse they deputed to the Sun that day also.

Again, when they assigned to every of those gods the several dayes of the week, no indifferent understanding man but will conceive that they would dedicate to their greatest god the Sun, the day held before to the honour of the great God of heaven and earth, rather then to the *Moon, Mercury*, or other inferiour gods. So that most likely, the seventh day with the Patriarchs, was none other, but that which afterward was the Suns day with the Assyrians, and from them was called the day of the Sun with other Nations also, as the other week-dayes were called by the names of the other planets: and so by custome have they continued to be called with all Nations of any note for Civility and Knowledge, except with the Jewes only, who after their coming out of *Egypt*, had another day assigned unto them for their seventh sacred day; and had a special command given them, not to make any mention of those gods of the Nations, nor to have their names at all in their mouth, as I have shewed before.

2. Sunday was the seventh day of the week with the Gentiles, as may be collected from the pens of many learned Authors, as well Christian as Heathen.

Aug. Steuchius in *Gen. 2.* speaking of the seventh day, affirmed, that it was *in omni aetate inter omnes gentes venerabilis & sacer*. The like do *Chrysostome*, *Eeda*, and other more, whose words I have before in the 13. chapter expressed; Also amongst the most ancient Poets, divers of them do testifie the same, as *Linus*, *Callimachus*, *Hesiod* and *Homer*, who was above two hundred years before *Eudoxus* knew what Astrology was. All of them were Heathen, yet all of them spake very laudably of the seventh sacred day. Their words for brevities sake I will not here rehearse, sith they are to be seen, and are urged by many Writers, as namely, *Clem. Alexand. Strom. l. 5.* *Enseb. de Prap. Evang. l. 13. c. 17.* *Rivetius* in *Gen. c. 2.* and in his *Dissert.*

Dissert. de Origine Sabba. Also Dr. Heylin in his *History of the Sabbath* par. 1. c. 4. Now the seventh day so laudably by them spoken of, was the day of the Sun. For 1. It was not Saturday the Jewes seventh day. The Gentiles liked the Jewes Saturday, as (said a Papist) the devil doth holy water. It was counted by them a disdainful novelty; their Poets commonly would have one lash or other at the Jewes for it, and never spake in honour thereof. 2. The Adversaries themselves do grant that the day of the Sun was the seventh day, and sacred also with the Heathen; but here's their evasion, *The seventh day sacred to the Sun with the Heathen, say they, was the seventh day of the moneth, and not the seventh day of the week.*

Now that the day of the Sun was the seventh day of the week with the Heathen, and not the seventh day of the moneth, thus I prove.

1. *Clemens* and *Eusebius*, both alledge the said Poets, to shew that the Gentiles had the seventh day of the week sacred with them.

2. Other Authors generally take Sunday with the Gentiles for a week-day, and not for the day of a moneth.

3. Had the seventh day sacred to the Sun been the seventh day of every moneth, as they affirme, the Greeks doubtlesse would have noted the same down in their Calenders. Though they could not set down constantly the seventh day of the week, by reason of their intercaling so many dayes at a time, no more then others then could do; and no more then we can set down the moveable Feasts that were with us, unlesse it be in a yearly Almanack, before that *Julius Caesar* had corrected the year. Yet never shall we see a Calender, in which the principal immovable sacred dayes were omitted. Now there is an ancient Attick Calender to be seen in *Scaliger de emend. temp.* wherein things of lesse consequence are noted; but this seventh day sacred to the Sun in each moneth cannot be found.

4. Dr. *Frances White* and Dr. *Heylin* also tell us^b, that Christians of the first ages, because they kept the Sunday for their sacred services, and bowed Eastward in their worship, were upbraided for Sun-worshippers, though they neither worshipped the Sun, nor called their day of worshipping God Sunday;
^b *White of the Sabbath* p. 197.
Heyl. part. 2. p. 53.

day, but the Lords day, being their Sabbath sacred day of rest to the Lord. Surely if Sunday had not been with the Heathen, who were Sun-worshippers indeed, a weekly service day, but the seventh day of the moneth only, there had been no cause or ground, why either Jew or Gentile should have cast such an aspersion on them of being worshippers of the Sun.

5. This may further appear by the decree of Pope *Miletiades*, whom some call *Miltiades*, the last of all the Popes that were Martyrs. He to make a clear difference between the observation of Sunday by Christians, and the observation of Sunday by the Heathen, ordained that all Gentiles who were converted and were Christians, should not fast on the Sundayes nor on the Thursdayes, as the other Gentiles did. Note, that as Wednesday, Friday and Sunday, were now in late times called sacred or Prayer-dayes; so were Thursday and Sunday in old times; on which dayes they filled not themselves as on other dayes till their sacred services were ended. The decree *Sever. Binus* on the life of the said Pope sets down thus: *Jejunium vero Dominici diei, & quinta feria nemo celebrare debet; ut inter jejunium Christianorum, & Gentilium veraciter, &c.* He would not that Christians should fast on the Thursday, and on the Lords day, called by the Gentiles Sunday, that so there might be an open and apparent distinction between Christians and the Heathen in the observation of those dayes. From which time till of late, our tables have testified obedience to that decree, being usually furnished with more variety of dishes on the Sundayes and Thursdayes, then on any day of the week besides. If any one here say, that these dayes were not sacred but Fasting dayes, because *Binus* calls them *jejunia*; I would have him informed, that sacred dayes were with the Heathen called Fasts, because they abstained from feeding themselves till their services were ended: the like did the Jewes, yea and Christians too in old time. *Trogus* writing the customes of the Jewes, when he would tell us that *Moses* ordained the Saterday, being the seventh day with the Jewes, to be a sacred day perpetually: he thus expresseth the same *Septimum diem more Gentis Sabbatum appellatum, in*

omne annuum jejunio sacrauit Moses ^a. Doctor Heylin sheweth plentifully that the Heathen Poets, and others called sacred dayes Fasting dayes ^b. But to put us out of doubt that the Thursday, and Sunday were not only fasting dayes but sacred also with the Heathen, *Platina* resolveth the case: who, on the life of the said Pope, sets down his decree thus. *Miltiadin institutum fuit, nè Dominico, neve feriâ quintâ jejunaretur; quia hos dies Pagani quasi sacros celebrant.* Whereby it appears, that Sunday was a sacred day, not of the moneth, but of the week with the Heathen.

^a Trog. li. 36.

^b Heyl. part 1. pa. 102.

6. Lastly, the testimonies of diverse learned writers, shew that the day of the Sunne with the Gentiles was a week-day, even the same which we call the Lords day.

Sozomen telleth us that *Constantine* commanded *Dominicum diem, quem Ebraei primum Sabbati appellant, & Græci Soli deputant, &c. à cunctis celebrari* ^c. *Constantine* then held that the day which the heathen Greeks deputed to the Sunne, was the very same which we call the Lords day.

^c Sozom. Eccl. hist. li. 1. cap. 8.

Justin Martyr in several passages called the Lords day no otherwise then *τὴν τῆς ἡλίου ἡμέραν*; as then the Gentiles, or Greeks called it; saith Doctor Heylin ^d. and we call it now.

^d Heyl. par. 2. pag. 62.

Bonaventure acquaints us how Christians spoiled the day of the Sunne of its Idolatrous worship, and so kept it in honour of Christ. *Secundum Gentiles, dies Dominicus primus est; cum principio illius diei incipit dominari principalis planeta Sol; propter quod vocabant eundem diem Solis, & exhibebant ei venerationem. Ut ergo error ille excluderetur, & reverentia cultus Solis Deo exhiberetur, præfixa fuit Dominica dies, quâ populus Christianus vasaret cultui Divino* ^e.

^e Bonav. in. 3. Distin. 37.

Cal. Rhodigin. lect. Antig. li. 13. cap. 22. thus sheweth, *Nos jure optimo, diem, quem Mathematici Solis vocant, Domino ascripsimus dicavimusq; & illius cultui totum mancipavimus.*

It seemeth by these that Christians at first, devested the Sunne of the worship given him on the day of the Sunne, and gave the whole right of worship on that day unto the Lord God. They served the day of the Sunne as the men of

a Deut 21. 12

Israel were to serve their captive maidens; the things that grew excrementitiously on them, as hair, and nailes were to be shaven, and cut^a; and so cast away, &c. and then the men lawfully might keep, and use them: So Christians of the first age after Christs ascension, pared off, and cast away what did excrementitiously (if I may so say) grow on the day of the Sunne, as the adoration, and superstitious services given to it on that day; and then they lawfully might, and did make use of the same; and it became their standing service-day unto Gods honour.

b Heyl par. 2.
pag. 53, 61, 62,
63.

Divers other testimonies of sundry authors may be given to prove the day of the Sunne with the *Gentiles* to be, not their seventh day of the moneth, but their seventh day of the week; all which I here omit: only I referre the reader for his further satisfaction to Doctor *Heylins* history of the Sabbath^b, wherein he sheweth that not only the dayes of the Moon, of *Mars*, of *Mercury*, &c. with the *Gentiles* were the same which we call Munday, Tuesday, Wednesday, &c. But also that the day of the Sunne is the same which we call Sunday, proving the same out of *Tertullian*, *Iustin Martyr*, *Saint Augustin* and others.

Quest. But here it may be demanded, that sith the Sunday was the day sacred with the Heathen, dedicated to the Sunne, and to the dishonour of God so much abused by their Heathenish superstition, and Idolatry: Whether Christians in the Apostles time, or afterward should not have done well to have chosen Friday, or Saturday, or some other day for their standing day of the week for Gods service rather then the Sunday?

Answer. To alter or change the Sabbath from the seventh day, and to make it the eighth, ninth, sixth, or any other then the seventh, which is the last day of the week, is against the expresse law of God, as before hath been shewed, though it be nowhere forbidden to alter the whole week by beginning the same sooner, or later.

Secondly, they lawfully might, and did alter and change both the name, and also the worship, or service done on that day; for they called it no longer Sunday unlesse in their

common

common-talk with the Heathen, but they called it the *Lords day*; being the day which the Lord in this law commanded to be sanctified; Neither did they adore, and worship the Sunne any more on that day, but the Lord their Creatour, and Redeemer.

Thirdly, It is true that all the week-dayes were abused to the Idolatrous worship of the planets, though not in the like degree as was the Sunday: And that one day, in it self, was no more holy then another; Yet Christians should not have done well in changing, or in their endeavouring to have changed their standing service-day, from Sunday to any other day of the week; and that for these reasons.

1. Because of the contempt, scorn and derision they thereby should be had in among all the Gentiles with whom they lived; and toward whom they ought by Saint Pauls rule to live inoffensively^a in things indifferent. If the Gentiles^a 1 Cor. 10. 32 thought hardly, and spake evil of them, for that they *ran not into the same excesses of riot with them*^b: what would they^b 1 Pet. 4. 4 have said of Christians for such an Innovation as would have been made by their change of their standing service-day? If long before this, the Jews were had in such disdain among the Gentiles for their Saterday-Sabbath (which the Gentiles held to be a singularity, and innovation brought in by Moses) insomuch that *Jeremy* lamenteth the same^a. How grievous would be their Taunts and reproaches against the poore Christians living with them, and under their power, for their new set sacred day, had the Christians chosen any other then the Sunday? Had Sir *Francis Drake*, and Captain *Cavendish*, and their companies, who travelled round the earth with them, either out of tendernesse of conscience, or else out of obstinacy continued to keep that Sunday sacred which fel to them by course, & true tale of the days succeeding each other: they must needs have had their Sunday on our Munday, & our Sunday would be their Saterday: When it was holy day with them, it would be working day with us; and holy day with us when they would work. So *Tacitus* said of the Jews, *Profana illic quæ apud nos sacra, rursum concessa, quæ nobis illicita*^a. Now how

^a Lam. 1. 17.

^a Corn. l. Tacit.
Dion. l. li. 21.

how unquiet, may any one imagine should those Travellers have lived among us, as long as our Sunday was a week-day with them. Would not every ballad-maker have had them in their rimes? would they not have been a by-word with all? and every Apparator would be ready with a Citation for them. And can we conceive that Christians at first should find more favour from the Heathen for their wilfulnesse which was lesse excuseable?

2. Most Christians then were either Servants or of the poorer sort of people: and the Gentiles (most probably) would not give their servants liberty to cease from working on any other set day constantly, except on their Sunday.

3. Had they changed their seventh day from their Sunday to another day, there must have followed an unsufferable confusion in the count of the week-dayes with whom they lived. As for example: had Sir *Francis Drake*, and his company observed at his returne, the weeks which by his exact account fell to them by course; and not have changed them, and made them the same with our weeks, there would have followed a miserable confusion even in their own families. The third day of the week with some must have been the fourth with others of the same family. And never a day would have been the same with them all. The like would it have been with the Christians and Gentiles with whom they lived, if they had changed their seventh standing day for Gods worship (which was Sunday) for another.

4. Because had they assayed such a change, it would have been a testimony against them of slighting the glorious resurrection of our Lord and Saviour, *the Sunne of Righteousnesse*^a; who on the Sunday most triumphantly rose from the dead for the justification of all his people.

5. It would have been but labour in vaine for them to have assayed the same, they could never have brought it to passe. For

1. They had no authoritative specification of any set day either by Jesus Christ, or by his Apostles on which they ought to keep the Lords day. Had there so been, Saint *Paul* would never have prest the indifferency of dayes, as he did^b, nor

would.

^a Mal. 4. 2.
^b Rom. 14. 1, 2,
3. Col. 2. 16.

would he himself have with the believing Jewes kept the Saterday^c, and with the Christians (by Christians I mean the Gentiles converted to Christ,) have kept the Sunday^d, neither would the believing Jewes have remained so obstinate, but would have kept that day for their Sabbath, which was so pointed out unto them, if there had been such: Whereas they for the generality of them, would never be withdrawn to keep any other then their Saterday for their Sabbath, hundreds of years after the Apostles dayes.

2. They had no coercive power to draw refusers to the observation of any other day for the Lords day, had they been so disposed to have set any other.

3. Christians were not all of one City, or of one Countrey, or of one Nation, Tongue or Government. It would have been even a miracle to have gotten all Christians in all parts of the world to have observed one & the same day for the Lords day with them all, w^{ch} should be chosen, not by a general meeting, or by a general consent, but by some of them only, had they chosen any other then the day of the Sun, which they were generally before their Conversion accustomed to keep. The People of *Israel* were but one Nation, all of one Tongue, and severed from all other People, and also had *Moses* their Captain-General: yet *Moses* should never have withdrawn them from their old accustomed day, to the observation of the Saterday-Sabbath, different from the custome of all other Nations, had not the Lord God miraculously in the fall of Quails & Manna^e, shewed that it was his good pleasure so to have it, when he assigned unto them their six dayes for their labour, and so pointing out to them the Saterday, being the seventh from their first gathering Quails and Manna, to be the day of holy rest unto the Lord. *Sylvester* the first Pope of that name, when out of his hatred to the memory of the Heathen-gods, he would have changed but the names of the week-dayes, decreed them to be called by the names of *Feria*, as hath been before shewed; though he was of great authority and command, and highly beloved of the people; yet he could not prevail herein but with very few except Schollers; the vulgar people in their common talk, called t heir week-dayes as they

^c Acts 13. 14.

^d 42. 17, 2, 18, 4.

^e Act. 20. 7.

^f 1 Cor. 16. 2.

^e Exod. 16. 12, 16, 22, 23, 26.

did before, by the names of the Planets ; and so have they continued to call them, even to this day. The Jewes are now a weak People, yet there is not a Prince or Power on earth able to withdraw them from their superstitious custome of keeping the Saterday sacred ; yea the believing Jewes, as was shewed, in the Apostles time, and in many years after could not be wonne by any means that the Christians might use, to give over their Saterday-Sabbath, and for unities sake to keep the Lords day on the Sunday, except a very few of them who better knew and acknowledged their liberty by Christ. How impossible may we then think it to be for any to bring to passe, that all Christians in all quarters of the world, should leave off their observing the Sunday sacred, and have another day in stead thereof? In vain therefore would it have been, for poor Christians at first to have assayed the same.

These reasons, if there were no more, may suffice to shew, that although all dayes be in themselves indifferent : yet Christians should not have well done, had they endeavoured to have changed their seventh sacred day, from Sunday to any other week-day ; no not to Thursday, though it was the day of Christ his glorious Ascension ; nor to Friday, though it was the day in which Christ paid our ransom : but better to retain the same day as they did ; and which the Church of Christ hath since that kept, even to this present time, and by Gods grace will so do unto the end.

CHAP. XVI.

The Sabbath-day is to be sanctified.

*Works of Piety, Government, and of Nature only
are to be done on the Sabbath-day, &c.
the necessary helpes thereunto.*

THere hath been before shewed, that the Sabbath-day in this law commanded to be kept holy, is not a part of a day as is the Artificial day, but an whole day. And that it is not such a kinde of day as are the dayes of the Creation mentioned

tioned in the first of *Genesis*, but such a kinde of day, as is or hath been in use with men. And also that it is not in tale, the fifth, sixth, eighth or ninth day, but the seventh, not the seventh day of the moneth, but the seventh day of the week, the day following the six known dayes of labour, where men dwell and inhabit. Which day with Christians is vulgarly called Sunday, otherwise more fitly, and as indeed it is, *The Lords day*, even our Sabbath-day to the Lord.

Now in the next place is to be shewed how the Lords day is to be sanctified. To the sanctification of the Sabbath-day of the Lord, which we call the Lords day, two things are required.

1. That we keep it a day of rest.
2. That we sanctifie that time of rest.

That we are to keep it a day of rest the Scripture fully sheweth.

On the seventh day thou shalt rest, in eaving time and in harvest^d. The like have we in divers other places of Scripture, calling it a day of rest. ^dExod. 34. 21.

All men are to cease from the works of their calling, which on other dayes they lawfully may, yea and ought to do for the maintenance of themselves and theirs. *Six dayes shall work be done, but the seventh day is the Sabbath of rest, ye shall do no work therein*^e. So are the words here in this ^fLev. 23. 3. law, *Thou shalt not do any work*.

But whereas we are here forbidden to do any work, we must not so understand the words, as if on the Sabbath-day we should rest from all kinde and manner of works, and so do no work at all upon that day, the words of the text do not bear such a sense. These are the words of the Commandment, **לֹא-תַעֲשֶׂה כָל-מְלָאכָה**. *Thou shalt not do all thy trade, Art or occupation*, and such are the words of the text in divers other places of Scripture^a. Val. Schindler in his *Pentaglot. on a* ^aDeut. 5. 14. *the root*, **לַעֲשׂוֹת** telleth us thus; *The Rabbines take מְלָאכָה* ^bExod. 35. 2. *for* **מְלָכָה** ^cand 31. 15. *in the plural, for Arts and voca-* ^dLev. 23. 3, 7. *tions*. So *Arias Montanus* also correcteth *Pagnines* translation of the Bible, that whereas *Pagnine* hath it, *Non facies omne opus*, he turneth it, *Non facies omnem functionem*^b, where *Pag-* ^bDeut. 5. 14. ^cnone.

nine translateth thus, *Omnis qui fecerit in eo opus, &c.* Montanus
 & Exod. 35.2 hath it, *Omnis faciens in eo functionem*^c. Where Pagnine saith,
Omnis faciens opus in die Sabbati^d; it is thus to be read according
 d Ezod. 31.15. to Montanus, *Omnis faciens opificium in die cessationis*^d, &c. The
 like may be seen in divers other places of Scripture, so translated
 by the one, and so corrected by the other. Whence we
 may gather that the true meaning of these words commonly
 read in our translations, *Thou shalt not do any work*: is not
 that we should do no manner of work at all; but that we
 should do on the Sabbath-day no manner of the works of our
 trade, function and occupation. The Smith is not to work
 at his Anvil, nor the Shoemaker with his Awle, nor any other
 about any work; that belong to mens trade and profession,
 which on the six dayes of labour they may and should do for
 getting their maintenance and livelihood.

There be some other works which on every day may lawfully
 be done, even on the Sabbath-day it self without the least
 breach of this law, and they are of three sorts.

1. Works of Piety.
2. Works of Government towards the creature subjected
 to us.
3. Works needful to the preservation of mans life.

These works may be done on every day without any vio-
 lation to the Law of the Sabbath. Neither doth the law of the
 Sabbath abridge us from doing them on any day.

What God ordained before ever the seventh day was in be-
 ing, was not, and is not nulled or abridged by the law of the
 Sabbath, but these works were before ordained by the
 Lord.

First, Man was made and had his being to serve God, to ho-
 nour and worship him, to perform duties of Piety, in such
 manner as he should appoint him. The doing of these duties
 on the Sabbath-day doth no violation to the law of the Sab-
 bath. Men doing them may be said to break or profane the
 Sabbath; yet not break the law of the Sabbath. When we
 have been diligent on the Sabbath-day in doing service unto
 God; and the duties he requireth of us for his honour, we
 may therein be said not to make the day a day of rest, but to
 break

break the rest or Sabbath; yet not to break the Commandment by doing these works. Thus Christ told the Pharisees, that the Priests in the Temple did profane the Sabbath and are blamelesse ^a. Sure they could not be said to be blamelesse, had they by their sacrificing bullocks or sheep broken the Commandment; they brake the Sabbath, they made it not a day of rest from these works, and so were said to profane it, that is, in respect of these labours they made it common with other dayes; all dayes being alike lawful or common for doing works of Piety. ^{a Mat. 12. 5.}

Secondly, works of Government of the Creatures subjected unto man, were ordained of the Lord before man was made. *Let us make man (saith God) in our image after our likenesse, and let them have dominion over,* ^b *and when God had made man, he commanded them to have dominion over the fish of the sea, over the fowle, over cattel, and over every living thing upon the earth.* This law and ordinance was not repealed or nulled by any succeeding law. Man is to exercise this his Rule and Government committed unto him on any day. If fire should threaten to destroy house or houses, corne, or such like on the Sabbath-day, man is as well bound to use his power in suppressing the same on the Sabbath-day as on any other. If water indanger drowning of cattel, or if cattel strive together, whereby some are like to perish, and man do not succour and seek to preserve what was in danger because it was on the Sabbath-day, he sheweth himself to be a bad Governour of the creature; or if he should suffer sheep or other cattel to perish for want of foddering, folding, or housing them, as need requireth, he is not worthy to have the Government of cattel. ^{b Gen. 1. 26, 28}

The like Isay, concerning works needful for the preservation of mans life. When *Adam* was in the state of innocency, before ever the seventh day was, even on the day of his Creation, the Lord ordained him food. *Behold, I have given you, said God, every herbe bearing seed, (some whereof were Physical) which is upon the face of all the earth: and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat* ^d. It was Gods Will and Ordinance then, that man ^{d Gen. 1. 29,} being

being made a living soul should use the means for the preservation of his life. And this his ordinance, was never repealed by any succeeding law. All these three kinde of works may be done on the Sabbath-day as well as on other dayes; alwayes provided that there be no irregularity in performing them. We must have regard to necessity requiring present help; when this giveth way, the duties more excellent are more especially to be regarded. And as these works may be done on the Lords day, so may the necessary helps thereunto be then done also. A man may on the Sabbath-day travel on foot to the meeting place, and assembly of Gods people; and if he cannot well go on foot he may ride. Also as men may feed, folde or house their Cattel on the Lords day, so may they use the necessary helps thereto, which could not be done the day before. And so also may they not only eat, drink, sleep, and take Phyfick according as need requireth, but also may use needfull helps thereunto; as heating their meat, and such like; for all stomacks cannot feed on cold meat. But let all take heed lest under a pretence of necessity, he robs God of his due honour, and his conscience of true peace.

Object. But here some will object that this Commandment tyed the Jews from kindling any fire on their Sabbath-day. If then we are bound to keep this law as strictly as the Jews were, we ought not to kindle fire at all upon the Sabbath-day for any occasion whatsoever, though for saving ones life.

Answer, To which I answer: that this precept in Exodus the five and thirtieth Chapter, and third Verse forbade the Jews not from making any fire at all, whether it be a help towards the duties of piety, or mens health and safety: But from making fire, whereby it should be a help towards their trades, occupations or functions which are expressly forbidden to be done in this commandment on the Sabbath-day. And that this is the meaning may appear, for that

First, this precept hath an eye, and reflecteth on the words immediately going before in the former verse, in which is a rehearsal of the summe of this fourth commandment. In these words, according to the Hebrew text *d, Six dayes shall fun-*
tion:

tion (occupation or trade) *be done, and in the seventh day there shall be to you holinesse, a rest of cessation to the Lord, every one doing his function in that day shall die.* Then immediately followeth, *There shall no fire be kindled in all your habitations in the day of cessation.* The works about mens personal callings, and functions for getting wealth being forbidden in the former verse; in this is forbidden the means tending thereto, as the kindling of fire. And haply kindling fire is here mentioned rather than any other means; for that they being all Brickmakers in *Egypt* before, they kindled fire throughout their habitations for the burning their tale of Bricks. But when workes are lawful, and needful to be done on the Sabbath-day, such as are works of piety, and works of preserving the life of man, the necessary helps thereunto, as making fire is lawful also.

Secondly, the continued, and never blamed practice of the Jews of making fire on the Sabbath-day for these duties, proveth the same. They were never at any time blamed for making fire on the Sabbath for these duties, as farre as we can read in sacred Scripture. The man that was put to death for gathering wood (whether to fagot it, or to adde it to his Pile or heap is not expressed) on the Sabbath-day^b, doth ^{b Num. 15. 32} make nothing hereto. And that they did make fire on the Sabbath-dayes for these duties is undeniable. How else should the meat-offrings baken in ovens, and in pannes, and in frying-pannes be made, which they were to bring to the Priests ^{d Levit. 2. 4, 5,} as obligations^d? How else could the Shewbread be baked^d, which were constantly provided and set on the pure Table of the Lord every Sabbath-day^e? And how else should the Paschal lambe be roasted, when the feast of the Passeeover fell on the Sabbath-day? Every family wasthen to eat rostmeat throughout their habitations; and the remaines to be burnt in the fire that nothing be left untill the morning^g. ^{f Levit. 24. 5, 6 &c.} Sure these things could not be done without making fire. In like manner did they make fire on the Sabbath for preservation of their life and health. For doubtlesse the Israelites baked and sod their Manna on their Sabbath-dayes, as they did on the other dayes of the week. Cold Manna, and unpound would not a-

b Exod. 16. 16,
18.

d Num. 11. 8.

f Exod. 16. 23,
24.

g Num. 11. 6.

gree with many mens stomakes on the Sabbath, who on every of the other dayes did eat it hot, either baked or sodden. On every of the other six dayes they gathered every man according to his eating, an Omer for every man^b. And then ground it, or beat it in a mortar, and baked it in pannes, and made Cakes of it^d. And in that week which was set for the measuring out to them their first Saterday-Sabbath, which was their seventh day from their first beginning of gathering Quailes and manna; *Moses* on the sixth day (that is on the day before their new Sabbath appointed) said unto them, *This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord; bake that which you will bake to day, and see the that you will see the; and that which remaineth over, lay up for you to be kept until the morning*^f. On this sixth day they gathered double to what they did before; whereof *Moses* told them that the one part they should bake or seeth at their pleasure, but the remainder, that is the other part, they were not willed either to bake or to seeth on that day, but to lay it up for the next day; the which they did: and although it was neither baked nor sodden, yet it stank not, neither did wormes appear therein. Now if the Israelites might not pound the said manna laid up for their food, nor bake, nor boile the same, and so eat it hot, as on other dayes; the Sabbath-day which should be a delight unto them, would breed them sorrow, and be burthensome unto them: and doubtlesse then we should read of their complaints hereof. We read how they complained for want of change, and wept when they remembred the flesh, Cucumbers, Melons, Leeks, Onions, and Garlick which they had in Egypt: *But now said they, our soul is dried away, there is nothing beside this Manna, &c*^g. How would they have complained if on the Sabbath-dayes they should have been driven to have eaten the manna, not pound, nor baked, nor sod? Their silence herein argueth them not to have been driven to such a strait; but that they did either bake, or boile their Manna, and so eat it hot as they did on the other dayes; the which could not be done without their making a fire.

Or otherwise, if by this precept the Jews were not to make

make any fire at all on their Sabbath-day, neither for the furtherance of their services, and duties towards God, nor for the preservation of the health, and life of man; then I say that that precept was particularly given to the Jews, and peculiarly concerned that Nation and no other Commonwealth whatsoever. And that this Commandment bound them not thereto, no more then it bindeth us or any other people whatsoever. This law bound, and doth binde all men to make the seventh day with them a day of rest, not only from works of slavery, commonly called *servile works*, from which the Jews were bound on their feast of the Passeeover^b: and on certaine other of their feast-dayes^c. But also from all the works of mens trade, occupation, or function whatsoever: Yea our thoughts, and mindes are not to be upon them on the Lords day; as the one are called our works^d; so the other are called our thoughts.

^b Lev. 23. 7.

Num. 28. 18.

^c Lev. 23. 8,

21. 25, 35, 36.

Num. 28. 25, 26

^d Exod. 23. 12.

This Law bindeth all, that they should not only make the seventh day to be a day of rest, and cessation from all the works of our callings; but also that we sanctifie that rest. Remember (saith God) that thou sanctifie the Sabbath-day: that is in English, the day of cessation, or rest, for that it is the Sabbath of the Lord. We may well call it the Lords day, or the Lords Sabbath; for that it is a day holy to the Lord: we are not only to cease from the works of our professions, and callings on that day; but are then to performe also, and do duties, and works of holinesse unto the Lord. On the seventh day is a cessation to rest, a Convocation of holinesse^d. Or as it is in our translation; *The seventh day is the Sabbath of rest, and holy convocation*. And in Exodus, *In the seventh day is the rest of cessation, holinesse to the Lord^e*. And a little after that: *In the seventh day shall be to you holinesse, a rest of cessation unto the Lord^f*. All which do shew that on the Sabbath-day, which is the day following our six dayes of labour, we should not only rest from all our functions, and works of our professions for getting of worldly wealth and maintenance, but we are to keep this rest, cessation or sabbath holy, to the glory and honour of the most great God our Creatour, and Redeemer.

^d Lev. 23. 3.

^e Exod. 31. 15.

^f Exod. 35. 2.

Quest. If any ask here, whether it be lawful for any

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Apothecary

Apothecary to let blood in case of great need; or for a Physician to minister Physick to his sick Patient on the Sabbath-day?

Ans. Doubtlesse it is lawful: and not only so, but either of them may go, or ride for that purpose: it being of the duties before spoken of, for the preservation of the life and health of mankinde, which are not forbidden by this Law; provided, neither of them do the same for his fee, reward and gaine; for then he maketh it a work of his Profession, for gaining of worldly wealth and maintenance, which may be done on other dayes, but not on the Sabbath, without making himself a transgressor.

And now I conclude this point with the expresse words of the Homily for the time of Prayer. *Thus it may plainly appear, that Gods Will and Commandment was to have a solemn time and standing day in the week, wherein the People should come together, and have in remembrance his wonderful benefitts, and to render him thanks for them, as appertaineth to loving, kinde, and obedient People. And with that a little before. And therefore by this Commandment we ought to have a time, as one day in the week, wherein we ought to rest, yea from our lawful and needful works; for like as it appeareth by the Commandment, that no man in six dayes ought to be slothful or idle: but diligently to labour in that state wherein God hath set him: Even so God hath given expresse charge to all men, that upon the Sabbath-day, which is now our Sunday, they should cease from all weekly and work-day labour, to the intent, that like as God himself wrought six dayes and rested the seventh, and blessed and sanctified it, and consecrated it to quietnesse and rest from labour: even so Gods obedient People should use the Sunday holily.*

As concerning the particular duties to be done on the Sabbath-day, there being so many learned and godly men who have written so fully of them; and are or may be in most mens hands or closets; I forbear to speak of them here for brevities sake, referring the Reader to their plenty; and now in the next place will speak of the second part of this Commandment.

CHAP. XVII.

The great care and provision had by the Lord, for mans keeping and sanctifying the Sabbath-day.

THe former part of this fourth Commandment, which is, that we should keep holy the Sabbath-day, hath been at large handled before; now it resteth, that I speak somewhat of the second part also; which I will do briefly in this Chapter.

In this second part is set out in many words the great care and provision had of the Lord, that men should observe this law, and keep holy the Sabbath-day as God commandeth. And this provision of the Lord standeth not in one, two or three only, but in many and weighty inducements and reasons, the least of which should have been sufficient to inforce our obedience, had not our hearts been hardened, and we most rebellious, wilfully refusing to yield obedience unto the same.

The several inducements and reasons the Lord used to win us unto obedience to this law are these.

First, is the Caveat prefixed only to this, and to none other of the Commandments, *Remember. Remember the Sabbath-day to sanctifie it.* This charge of heedfulnesse would mightily work upon an obedient heart; he would every day of his fix, be thinking how to do and dispatch all his businesses in those dayes, that when the seventh day come, he may freely without any incumbrance, betake himself to the worship and service of his God; and when it cometh will be mindeful of the day, and careful of observing and keeping the same holy as his God commandeth.

See

Secondly, the Lord hath here plainly pointed out unto man, what day is the Sabbath-day which he should sanctifie. The Lord hath affixed as it were an Index to this law; that as the true houre of the day is known and pointed out by the Index or Finger in a Dial, whereby he that can but tell the number of the hour-lines, may easily know what houre of the day it is: so here, he that can but tell the dayes of the week, may easily tell what day is the Sabbath-day. *Six dayes shalt thou labour and do all thy work, but the seventh day is the Sabbath.* The seventh day is the Sabbath, not the seventh day from thy birth, nor the seventh day from the first beginning of the Creation; nor from any set *Epoche*: for then it would have put the most skilful Mathematicians to a stand, for the finding out when this seventh day should begin, but it is the day following the six dayes of labour. In what countrey soever a man is, though he is not well skilled in the language of that place, and doth not understand what the names of the week-dayes signifie; yet if he can tell which be their six work-dayes, he may then tell also which is their seventh day. It maketh not much by what names the dayes of the week be called, nor what the signification of either or any of the week-dayes should be. The seventh day of the week with Christians, hath been called by divers several names, and that even by Christians themselves, such as these, *Sunday: The Lords day: The first day of the week*: and in later times it hath been called also the Sabbath-day; but in the first times Christians would not call it the Sabbath-day, because all the Gentiles detested the name of Sabbath, as the Jewes did the name of Sunday, as before is shewed: neither could they relish this name for a good while after their Conversion. It is not much matter by which of these names we call our seventh day; nor whether we understand the signification of the name; as what *Sunday*, or *The Lords day*, or *I be first day of the week* do signifie, or why we do so call our seventh day. Though he do not know it to be called Sunday from our Heathen Ancestors, who called this day so in honour of the Sun whom they worshipped: nor know it to be called the Lords day because it is his Sabbath who sanctified it: nor know it to be called *the first day of the*

week, for that the Jewes called this day *the first of the Sabbath*, and so was called by them in sacred Scripture; and for that the latter Translators of the Bible, would have this name by which the Jewes called it, to be in our tongue, called the first day of the week; So as that now we count it not the day of the Sun, as our Heathen Ancestors did: nor count it to be the first of our work-dayes, or first in order and tale of our week-dayes as the Jewes did. The name of the day doth neither adde nor alter any thing of the nature thereof.

Thirdly, here is set down the equity of this law. It is so reasonable that none need complain. The Lord alloweth man six dayes, and reserveth but one for himself. *Six dayes shalt thou labour and do all that thou hast to do, but the seventh is the Sabbath.* How unreasonable are such who are not contented with the Lords liberal allowance, but incroach on the Lords day also, which he reserved for his own honour and worship?

Fourthly, in that the Lord did in many words set down so punctually. 1. The works from which men are restrained. 2. The persons who are restrained.

The works forbidden are all kinde of Trades, Professions and Occupations, which on other dayes men do or may use for getting their living and maintenance. There is no word in English, which doth so fully expresse **מלאכה**, which here the Lord forbiddeth to be done, as doth Function, Art or Occupation, as I shewed before, so that none can excuse himself, saying, that his Profession requireth little or no labour of the body; as do husbandry and divers other Handicrafts: for God forbids **מלאכה כל** all Vocations, Functions or Occupations. Men ought to abstain from all their works, of what Profession or Vocation soever they be. Yea these works are not only forbidden in respect of the labour of the hand, but of the tongue and minde also; we should not be talking of them, neither should our hearts and mindes run on them on the Lords day.

As God for the furtherance of mans true obedience to this law, hath fully shewed the works we are forbidden to do, so

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doth

doth he also as fully, and in many words shew who are forbidden to do any of these works; *Thou, nor thy sonne, nor thy daughter, nor, &c.* Whosoever hath any authority and command over himself, must not only be careful that he himself abstain from his labours, but also if he hath authority and command over others, as sonne, daughter, man or maid, Oxe or Ass, he is to see that they also cease from all work-day-labours on the seventh day; he is not to imploy any of them: he nor any of his may imploy either Oxe or Ass, nor lend or let them to hire for their labour on the seventh day, or on any part of that day. The Lords expressions are large herein, that so all pretences and excuses may be taken away.

Fifthly, the Lord sheweth here, and would have us to know that we have no right unto the seventh day, nor to any part thereof, for doing of our own works thereon, for the seventh day is the Lords day, and not ours, it is *The Sabbath of the Lord thy God*, (as it is in this place in our Bibles so translated,) it is, saith God, *שבת ליהוה* a Sabbath to the Lord: that is,

^d See Chap. 8. a Rest or Cessation to the Lord, as before I have shewed ^d. It is a day holy to the Lord, and therefore none other then the Lords. All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, (in the time of the law) was

^f Levit. 27:30. the Lords ^f, and so was the tithe of the herd or of the flock, even of whatsoever passed under the rod ^g, for the tithe of all

^g Verse. 32.

^h Verse 30-32.

these were holy to the Lord ^h, and therefore they were the Lords; they were his seed, his fruit, his Lambes, &c. One Lambe was no more holy then another when they fell from their Dammes; and before they were tithed out, the Possessor of them might have mingled them at his pleasure; he was not tied to begin his tithing at one Lambe rather then at another; but from what Lambe soever he began, every tenth Lambe that in order passed under the rod was the Lords: he might not then change it, nor search whether it was good or bad ^k; it was then holy to the Lord, it was the Lords Lambe: and of such as detained the tenth, the Lord complained that they had robbed him ^l. And so I say, concerning the seventh day in the like

^k Verse 33.

^l Mal. 3:8, 9.

sense, That one day of it self is no more holy then is another.

Christian

Christians were not tied by any divine law to begin their week, or seavening from any set particular time: but they continuing their accustomed week, and so beginning their seavening from the day of Christs Resurrection, the seventh from thence in an orderly course is sacred to the Lord, it is the Lords day; no man upon his particular occasions may change the same: he may not say, My businesse is such that I cannot keep this Sabbath-day, but I will keep another day in the week which will be as good. He doth deceive himself herein, he may not put off the seventh to another day, but should defer his businesse rather. When men take the seventh day which is sacred to the Lord, and imploy the same about their own businesse, either in whole or in part, they may as truly be said to rob the Lord, as they under the law were said so to do in not paying their due tithes and offerings^m.

m Mal. 3. 8, 9.

Sixthly, the Lord was pleased to set out unto us the ground of this law; why he would have a day in a week appointed for his worship, rather then a week in every moneth, or a moneth in every yeare: And why he would have the seventh day for his service rather then the tenth; the ground hereof the Lord here sheweth to be this; *In six dayes the Lord made heaven and earth, the sea and all that in them is; and rested the seventh day.* The same ground for the sanctification of the seventh day is also declared before in *Genesis*ⁿ.

ⁿ Gen. 2. 3.

Seventhly, the Lord declareth, and he would have his People hereby to know that he hath annexed a blessing unto this day: *God blessed the seventh day.* They who wait on the Lord, and serve him sincerely, during this their day of attendance, shall finde the Lord a bountiful rewarder: their ceasing from labour for doing him service, shall be for their profit, they shall be gainers thereby.

Lastly, if there had been none other reason or motive to stir us up unto obedience in a careful keeping of the seventh day unto the honour of God, yet this alone which the Lord hath given in the close of this Commandment should suffice; *The Lord hath sanctified it:* God hath instituted it. But when the Lord hath given us such a special charge of remembring the Sabbath-day to sanctifie it, and hath so plainly pointed out

unto us what the day is which he will have us to sanctifie; that none may plead ignorance about the time, and how many words the Lord used in prohibiting all works, and in the enumeration of all degrees prohibited: laying down also the equity hereof, & his own example together, with his blessing it and his soveraign institution hereof: how can any without palpable ignorance, or wilful rebellion plead ignorance of the Sabbath? or knowing it, not yield ready obedience thereto?

Imprimatur,

JOHN DOW NAME,

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A
POSTSCRIPT
To the
READER.

Pray thee (before thou readest) correct these faults which alter the sense; the other (though many) amend in reading. And when thou hast read this Tract, consider seriously, whether the day of rest the Seventh day in this law commanded to be observed do relate to the six dayes of Gods work, or to the six dayes of mans labour. It cannot relate to the six dayes of Gods work, and so be the day of Gods rest, unlesse the day of Gods rest, and the Jews Sabbath-day be the same, and begin in all places at Sun-setting whereever the Jews did or ought to observe their Sabbath; which cannot possibly be, except the earth be plain; as I have shewed: Or except the day of Gods rest did at the first, and doth begin sooner in some places

Postscript.

then in other, and so first at one particular place when it was no where else the day of Gods rest, either East or West thereto. Both which are so against reason, that no understanding man will hold either.

But if thou findest that the seventh day commanded doth relate (as truly it doth) to the six dayes of Labour with men, and so must be the day following their six week-dayes of labour whereever they live: then consider whether Sunday, be not as truly the day following the six dayes of labour with Christians as Saterday was with the Jews; and as truly the seventh day with Christians, and by the expresse words of this law commanded to be kept holy: as the Saterday was with the Jews? If so; what cause (thinkest thou) have Jews, Antinomians, Libertines, or any other to scandalize, or say of Christians, that they do not, nor at any time have observed the true time, and day commanded of God in this law?

FINIS.



ERRATA.

PAge 3. line 28. *the whole*, Read *to the whole*. p. 6. l. 22. *so if*, r. *if so*.
p. 7. l. 6. *and the evening*, r. *and the morning*. p. 12. l. 2. *this* r. *bis*. p. 22.
l. 9. *thirtieth*, r. *one and thirtieth*. p. 35. l. 10. *no'e*; *thus*, *their* r. *nose*, *thus*.
Their. p. 39 l. 33. *Hemer*, r. *Homer*. p. 39. l. 34. *ἡ πορῆς* r. *ἡ πορῆς*. p. 63. l. 18.
Gallimachus. r. *Callimachus*. p. 69. l. 16. *feigned*, r. *been feigned*. p. 80. l. 1. *Sab-*
bath r. *sacred*. r. *Sabbath or sacred*. p. 86. l. 22. *betrer*. r. *better*.

In the Margin pag. 41. line 22. *Det*, read *Dent*.

